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CHRISTIAN SPIRITUALISM.

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CHRISTIAN SPIRITUALISM.

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CHRISTIAN SPIRITUALISM.

WHEREIN IS SHOWN

THE EXTENSION OF THE HUMAN FACULTIES,

BY THE

APPLICATION OF MODERN SPIRITUAL PHENOMENA,

ACCORDING TO THE

Doctrine of Christ.

17. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

38. "And ye shall receive the gift of the Holy Ghost.

39. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

(ACTS OF THE APOSTLES, II. 17, 38, 39.)

BY

WILLIAM ROBERT BERTOLACCI.

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INTRODUCTION.

INDEPENDENTLY of numerous special works and periodicals of the day, *The Cornhill Magazine*, in its number of August 1860, courageously brought before the world certain *facts* relative to the extraordinary manifestations, generally denominated by those who are familiar with them, "*the modern Spiritual Phenomena*," facts which are well-known to, believed in, and practised by, a much larger portion of the British community than appears to those who ignore them, or are systematically opposed to such new truths as condemn their narrow-minded prejudices, or lay bare the poverty of their scientific pretensions.

The simple honesty and moral courage shown by the editor and by the author of

the article above referred to, made me desirous of becoming acquainted with them for the purpose of giving them further knowledge on the subject.

Encouraged by the appeal made, in the article, to all lovers of science and truth, urging them to investigate these *facts*,—and undeniable facts they are,—in a spirit of fair and unbiassed inquiry ; I took the liberty of introducing myself to them, to offer my disinterested services towards furthering the enlightened views and principles they announced, and wrote them a letter to that effect. To that letter I received, some time after, a polite answer, declining what the editor had supposed to be an offer of contributions, on my part, to the columns of his periodical.

I was more grieved than disappointed by this mistake of his ; for it was not at all the first rebuff I had met with. On one occasion,

some time ago, having been particularly requested to contribute to a spiritual periodical work, the first (and only) article I sent, was mutilated, reduced to about one-third of its contents,—its strongest points having been omitted,—and the remainder preceded by an antagonistic and nonsensical introduction, in which the virtues of the planchette-writing were attributed to the qualities of its wood, while no wood entered into the construction ; thus misleading and prejudicing the minds of the readers with regard to what followed.

However, having prepared some notes destined to guide me in the explanations I intended giving to the directors of the *Cornhill Magazine* ; and convinced that the time was favourable to offer to the world that Light and those benefits which I and my family have received,—beyond the ordinary “ Spiritual Manifestations ” made known as yet,—I undertook to write the following short

treatise, which will, I trust, be acceptable to some portion at least of my fellow-christians.

I have for upwards of seven years * been occupied in studying various phases of the modern Spiritual Phenomena, and having daily practised them at home, with my children, in the most serious manner, and with the highest views,—we have been taught that the Power, through which those manifestations are effected, is one which can, and ought to be, developed for our own good and that of our fellow-sufferers.

Having obtained a familiar exercise of the greater number of effects witnessed by the author of the article in the *Cornhill Magazine*, and many other “*physical manifestations*,” not related by him, we subsequently received intelligence of the highest order,

* These lines were first written in 1860. It is therefore, at the present date, not seven, but indeed eleven years of study, research, and daily experience that I offer to my readers.

and instructions on the principle of this "*perplexing Phenomenon*," as also the use to be made of it,—by which we are enabled to carry out, in a permanent manner at home, and in many cases with others, a system of education and healing, which indeed is a blessing, and with which I feel it a duty to make the public acquainted.

I am not unknown among the most respectable spiritualists of the day, in England and in France ; but, as I cannot agree with them in their "*spiritistical*" teachings concerning either the invocation, or the uncalled-for interference of "*the spirits of the deceased*," I do not see much of them, nor have I reason to think that I am much favoured by them.

Be that as it may, it is but justice to say that they have done, and are still doing, good service, in demolishing that material rationalism, — not inaugurated, but — completed and glorified by M. de Voltaire in the

last century. If they are opposed, — I will not say to me, — but to that doctrine which has been given to me, with regard to the spiritual Phenomenon of these times, through those of its manifestations which constitute its intellectual dealings with mankind, the majority of them, are, — I am persuaded, — sincere in their opinions. They have their task to perform and I have mine ; and on this point I have been also taught to see the working Wisdom of Him “ Who ordaineth all things.”

If they have been opposed to what I have transmitted to them, it was, perhaps, because they have not until now understood it ; and therefore it is not for me to pronounce judgment against them.

There is a cause for all things. Having sought one, for this in all sincerity of heart, it has been explained to me in the same manner as all that I am about to impart to my

readers, and a vast deal more besides, which, —if this small work meet with a favourable reception, —I will immediately after, make them acquainted with by degrees.

If, while the majority of modern spiritualists do not comprehend me, I have been made to comprehend them, be it not thought that I have either the slightest ill-will towards them, or that I claim any personal or individual superiority over them ; for that would be pride, self-glorification, vanity ; whereas I am only very grateful. I will say more : I am convinced that up to the present hour they have done more work and better appropriated to the day, than I have done, because the time was not yet come. But that does not say it is not to come, and I have reason to believe that it has already begun.

Solomon said that there was a “ *time for all things,*” which can but mean that such things as come to us providentially or “fatally,”

—as we are inclined to look upon them,—are the things which are in keeping with the times in which they come. Moreover our Saviour, in giving His last instructions previous to His crucifixion, said to His own disciples, “ *I have yet many things to say unto you but ye cannot bear them now* ” (St. John xvi. 12). How could it be that He, who was so superior a being,—should have been under the necessity of deferring to a later period, the imparting of that degree of temporal intelligence, in which His disciples were, one and all, deficient ; while He not only possessed it, but was the depositor of the very wisdom it was meet that they should receive ;—if not, that it is not given to any man in the flesh, however perfect in himself,—as our Saviour most undoubtedly was,—to exalt the conceptive faculties of his fellow-creatures, by the ordinary rational means,—but only to THE SPIRIT OF GOD, by whom his own conception may have itself,

been elevated above the flow of the reason of his age ?

Is not this plainly shown in the two following verses of the above-named chapter of St. John : “ 13. *Howbeit, when he, the spirit of truth is come, he will guide you into all the truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you the things to come.*

“ 14. *He shall glorify me : for he shall receive of mine, and he shall show it unto you.*”

Can it be supposed that the law which could not be laid aside by the Messiah Himself, in favour of His elect, should not still exist ? Has mankind in these times overcome so completely the weakness of the flesh as to be affranchised of its restrictive laws ?

I think, undoubtedly not ; and I am thoroughly convinced that there will not be found a single Christian of common sense who will not be of my persuasion on this point.

For this reason it was requisite that, when the world was invaded by those spiritual phenomena which are the evident signs of a new order of things announced for the "*latter times*,"—it was requisite, I repeat,—that man should be first converted from the extreme materialism into which he has fallen, by such ideas of a spiritual power, as are comprehensible to the present development of the human mind. Is not the social system of the day based upon the importance of the individual man? How then was he to be led into the belief of a spiritual power that was not specially that of a higher order of *individuals*,—and what more captivating to his present ideas of self-importance than that the spiritual power, of which he can no longer deny the reality, is in the hands of those who, like himself, once held to all the vanities of the earth?

Therefore was it,—I am told,—that at the

outset of these signs of the times ; the system of “*fluids*,”—of the school of materialistic science,—in the first place, and then that of “*the individual souls of the dead returning to earth*” were “fatally” brought forward by even the educated men of the day ; for in so doing they were not only understood by the reason of others, but they fancied they understood themselves.

Such seem to have been the means employed by Providence to break through the crust of the old order of things, and to bring about the new. Our Saviour Himself teaches this in the Gospel according to St. Matthew xiii, 52, where He is reported to have said “*THEREFORE, every scribe instructed unto the kingdom of heaven is like unto a man, that is an householder, which bringeth forth out of his treasure things new and old.*”

We will venture to make this more comprehensible to our readers, by giving the

translation of the verse from the Greek text into modern English, and in a style more suited to the notions of the day : viz., “ That is why scientific men, when they become acquainted with the existence of a spiritual power, are like to a wealthy person who exhibits the antiquities, as well as the more modern treasures that are hoarded up in his mansion.”

Now what are the old things and what are the new, that the modern “ scribes ” are setting forth to explain the spiritual phenomena of these times ?

Let us begin by the new things : those which are the fruits of the rankest materialism,—the most atheistical pedantry that has ever dared to desecrate the workings of the Spirit. The following are some of which I have heard or read: mesmerism, and its electro-magnetic fluids ; animal magnetism ; the theory of quintessences and effluvia ; the

Od-force or odylie fluids of Reichenbach ; to which should be added, last though not least, the electro-biological chatter of a certain class of medical men no less pedantic than atheistical, desperate at the thought of a new life which they cannot turn to their own profit.

There are those who will probably consider the principles announced in this treatise also as new. If so, they are mistaken, for they are neither of the newest nor of the oldest ; since they were first set before the world some 1830 years ago. But what is much older than that, is the belief in the power of the spirits of the dead,—necromancy,—which among other things, considered as diabolical and blasphemous, was forbidden by the Jewish law in order to inaugurate the Unity of the Godhead. It had its revival in the so-called dark ages of Christianity. It led to a disastrous and degraded state of things, and was once more crushed under the most

barbarous laws that have ever disgraced the name of humanity. But the excesses of that belief and the laws applied to suppress it co-operated, not only to efface the spiritual principle from the minds of men, but indeed, to establish, at the end of the last century, the most abominable materialism, the most disgusting rationalism that has perhaps ever tarnished the annals of history.

Now do not the same causes produce the same effects? No doubt but they do, provided that they present themselves in the same conditions.

Should we not then fear that the wide-spread idea of the separated spirits of the dead being the agents of the modern spiritual manifestations will lead to the same destructive end this time, as before? . . . It were both logical and rational to suppose it would. And yet Providence has at least permitted, if not indeed ordained, the revival of this belief.

Why so ? . . . That is the question I have asked, and this is the answer that I have received :—" The result will differ because the conditions are not the same."

This belief is essentially a destructive one ; nor can it be otherwise, since its very principle—were it based on truth,—would destroy the divine Power itself ; for, is not the whole strength of the Godhead in the Unity of the Spirit ? Its last revival occurred in the midst of the spiritual power of man through his faith in the name of Jesus Christ, and it destroyed that power.

Will it destroy it now ? . . . How can it do so, since it *was* destroyed and replaced by materialism, which still continues to reign, in full pride ?

Can then the spiritual power of Faith in Christ ever be restored ? . . . No doubt,—and the sooner so, because there is little if any spiritual faith on earth. "*I tell you that*

he will avenge them speedily. Nevertheless, when the Son of Man cometh, think ye that he shall find faith on earth ? ” (Luke xviii. 8.)

But how will this be brought about ? . . . The destructive faith in the *individual power* of the souls of the dead on earth, finding nought else but its own child,—materialism,—to destroy, must destroy that ; but it cannot reign in its place, because it is contrary to the order of nature that the mother succeed to the child :—the cause cannot become the effect, no more than the effect the cause. Thus will all the spiritual power of man on earth through his faith in Jesus Christ, be quite restored to him at the very time when the power of that faith is at its lowest ebb.

There is another question that will most probably be asked. But it is essential at this point to establish the rectification of a very general mistake, throughout Christendom, with regard to the meaning of the “ *Kingdom*

of *Heaven*," which is synonymous with the following expressions : "*The Kingdom of God*," "*The reign of the Holy Spirit*," and "*The reign of the Son of Man*." They all mean the same thing, which is the spiritual reign on earth of man redeemed through Christ. If the "*Kingdom of God*" and "*the Kingdom of Heaven*" signified the local residence of God in some far distant region which could only be known to the soul of man after it had quitted his body,—would the Redeemer in instituting the "*Lord's Prayer*" have taught us to pray for "*the Kingdom of God*" to come? Whither can it come, if not on earth whence it is demanded?

We may now address the question to which I alluded. It is this. . . . Why should the erroneous ideas regarding the cause of the spiritual manifestations originate with *learned men* of the times? . . . That is precisely what will be easily explained by referring

to the above-mentioned parable on the scribes in St. Matthew xiii. 52, commencing with the word "*therefore*" which can only bear reference to what immediately precedes it ; and that is a parable descriptive of the spiritual power or "*the Kingdom of Heaven which is like unto a net, that was cast into the sea, and gathered of every kind. Which when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away*" (see verses 47, 48). Then after saying that in the latter times the good shall be separated from the bad, &c., Jesus adds "*THEREFORE shall every scribe instructed unto the Kingdom of Heaven,*" &c., which plainly shows that a man being learned in the things of the world has no guarantee therein for his ideas being correct with regard to spiritual things. Moreover he tells us that old bottles are not fit to contain new wine, because it would burst them (Matt. ix. 17. Mark ii. 22.

Luke v. 37, 38). This does not refer, of course, to glass bottles or stone jars ; nor wholly to the skins in which wine, at those times, as is still the case in many southern and eastern countries, was carried from one place to another. The "bottles," or skins, symbolized the organs of the human body which are the vesture and vessels of our mental acquirements.

CHRISTIAN SPIRITUALISM.

THE WISDOM OF THE PHENOMENON SPEAKING FOR ITSELF.

I HAVE said, in the foregoing "Introduction," that new phases of the great Spiritual Phenomena of these times have been developed, during the last eleven years, within my own family circle.

By them we have been made to comprehend—for it has been most undeniably proved to us—that (notwithstanding there is good and bad in this, as well as in everything else in creation), in the *sign* here sent on earth, while it is the latest, are to be found the seeds of the greatest gift that man has received from Providence, since his first fall from the divine origin.

We have been told many things by the intellectual agent operating in these manifestations, and have, in many cases, verified the truth of its teachings.

I. That it is a latent power belonging to *Man* ;

but as it is of a higher order of things than all that our temporal reason is based upon, and has received its greatest development from, it cannot be accounted for nor understood by our *minds*, such as they have been formed by the corrupt education of the past ages.

II. That this power or faculty can, not only be developed and transmitted, but ought, by all who obtain it, to be thus turned to useful purposes and to the benefit of our fallen fellow-creatures. That it is like the diamond which, given to man in its rough state, requires to be cut and polished by his hand to show forth its perfections; like the iron deposited, for man's use, in the crust of the earth, which may be turned by him into implements of husbandry or weapons of war; like many metals so essential to the progress of industry in machinery, so beneficial to our welfare in divers ways through manifold chemical processes, yet how fatal, as poisons, if misused.

III. That according to the spirit in which we receive these manifestations, they will be developed among us.

If we receive them as a mere amusement, as a toy, they will for a time astonish our minds and amuse our childishness; but they will follow the fate of all toys and foolish pleasures; and as the excitement of novelty subsides, so will they leave us, like toys, which invariably finish by being lost or broken to pieces.

If we allow ourselves to be frightened into the persuasion that they are entirely the "WORKINGS OF SATAN," they will, in some cases, overthrow our reason, impair the faculties of our minds; and in many, deteriorate our health, and affect our happiness.

If we attribute them *exclusively* to the intervention of the souls of the departed, and the "Spirits" of other worlds, we thereby refuse to acknowledge the *secret workings* of our own inward man, and as it were disinherit our souls from all participation in such things as are passing on the surface of this globe, where we were originally placed to be the "*Image of the Living God*," and "*Lords of the Creation*;" and then, with regard to all that is beyond those animal functions and

material operations, which we can account for, we become fearful and hopeless, in a state of superstition and fatalism.

If we seek for the *causes* of these phenomena in the physical or material side of nature, after having called upon all our materialistic science and its rules, established by ourselves upon foregoing discoveries, and if thus we meet not with success, then, in the presumptuousness of our own wisdom, we invent an imaginary substance and add it to the chain of matter, as a new link, under the name of an "*imponderable fluid*." Thereupon we fall into a fresh labyrinth of useless theories and technicalities, alike racking to the brain and sowing desolation and contest in the heart.

IV. But if we receive these signs as "*the grains of Mustard Seed*" of the parable of the *Kingdom of Heaven*,—in other words as the fore-runners of the *gift of spiritual power*—to be fostered and cultivated by us with veneration, in a spirit of Faith, Hope, and Charity, we may then expect] to find developed, through these providen-

tial means, in our own hearts, that "*Spirit of Light and Truth*" which has been promised us as our "CONSOLER" for those "*latter times*" when the "*Spirit of God*" is to be poured out upon all flesh," and by the strength of which we shall be qualified to "*place our hands on the heads of our children*" that "*our sons and daughters may prophesy.*"

For it is written that "*every one shall be rewarded according unto his faith.*"

Our Saviour told us that "*unto whosoever believeth all things are possible,*" that if we believed in Him and followed His precepts, not only should we be enabled to repeat the miracles performed by Him, "*but still greater works than those should we do*" (St. John xiv. 12). Now those who call themselves Christians have no right to contest the promises made by Jesus, a great number of times, during His earthly career: promises which are particularly specified at the end of the Gospel according to St. Mark xvi. 15—20, St. John xiv. 11, 17, &c., and corroborated by numerous subsequent facts related in the "*Acts of the Apostles.*"

V. We have also been told by this invisible agency that its principle is that of the life of all things—the hidden force by which all things exist—that it is impossible for any one thing or being, or for any number of things or beings, to explain or comprehend it in a material point of view, as *by it* all things are explained, and *in it* all things are comprehended. That it is the basis of all religions, the origin of every science, and the promoter of philosophy. That the Bible is a register of its acts, the book that shows its power and teaches to respect, venerate, and fear it. And that the Gospel is the key to its use, in love, joy, and confidence, in order to obtain, on the one part, life eternal, or the living indestructible consciousness of our intellectual being as *man* in God through Christ, the living principle of Charity, and through the *Man Jesus* made perfect in the temporal, by the action of his own *free will*, in perfect harmony with that decree of Divine Providence, by which He was the predestined Messiah; and on the other part, to attain, in the temporal, our regeneration as men. That, having received within our hearts,

“*the gift of the Holy Spirit,*” we shall become “*the living tabernacle of the Lord,*” “*the temple of God on earth,*” and in that state be invested with divine power, enjoying the “*glorious liberty of the children of God.*” That then, and until the work of regeneration shall be accomplished throughout this globe, the existence of the perfectly redeemed elect will be similar to that of Christ Jesus during the forty days that He manifested Himself to His disciples and others from the time of His resurrection to that of His ascension:—that is that they will be as angels here, not subject to time or space, nor impeded by material obstacles. Being re-born of the Spirit, they will be as “*the wind that bloweth and thou hearest the sound thereof; but thou knowest not whence it cometh or whither it goeth*” (John iii. 8). These were the words of our Saviour to Nicodemus, explanatory of the existence of the regenerate man in his earthly condition, as implied, also, by the twelfth verse of the same chapter. The power of the elect, are we not told, is to be that of performing miracles, and their work that of healing, consoling, con-

verting, and regenerating the common herd. "He saith unto him, Feed my lambs." . . . "Feed my sheep" (St. John xxi. 15, 16, 17).

Such and many others are the teachings we have received in some 1,200 or 1,400 pages of manuscript from the intellectual side of the phenomenon, which first manifested itself to my family circle, in the apparently trivial form of *table turning and rappings* in the year 1853.

THE PLANCHETTE.

The whole of this information was not given to us through raps in the table, far from it. That process being by much too slow a one; the table indicated the use of a "*planchette*," which consists of a piece of thin plank or card-board, supported towards one end, a little beyond the centre, upon two casters; into that is fixed at the opposite extremity, a pencil, the lead of which forms the third bearing point of this simple apparatus. The hands of two or more persons are placed on the upper surface of the board, with the tips of the fingers lightly touching it, precisely in the same

manner as is usually followed with regard to the table turning, &c.

The planchette soon begins to move in different directions, and after a short time, the lines traced by the friction of the pencil on a paper placed under it, become intelligible writing, and with a little practice, or more correctly speaking, with the habit of "*laisser aller*" which the operators acquire, the speed in writing becomes sometimes far greater than that ever attained by the hand of the most rapid penman.

A CONFESSION.

Now I would have it understood that previously to receiving all our present wonderful instruction through the planchette, under the hands of my young daughters and niece, I was a complete disbeliever in all miracles. As they were contrary to those defined rules of science called "*laws of nature*," under which, my whole education had been formed, I looked upon them as the impositions practised in all ages by priestcraft, to fascinate the weakminded, whose credulity was thus

made the source of wealth to their sharp-witted, self-named "spiritual conductors" and "doctors of divinity."

A SMALL SELECTION OF PHYSICAL
MANIFESTATIONS.

Having, therefore, in the foregoing lines, given a first insight into the intellectual or philosophical instructions I have received, my readers will, no doubt, be anxious to learn what proofs we have had of the efficacy of the doctrine therein taught; they would know what real benefit we have derived from it for ourselves or others. To that I can answer, "many most positive proofs and incontestible benefits." It would be impossible to relate here all the wonderful things we have witnessed and obtained, in our family circle, during the last ten or eleven years; for many of them, in the first place, quite escape my memory from their relative triviality; which, no doubt, to novices, would appear perfectly marvellous and indeed quite bewildering, as they once did to ourselves,—and were I able to give them in detail, they could only

be contained in several large volumes of print. I will, therefore, only relate succinctly a very few of those useful applications that we have succeeded in acquiring. Suffice it previously to say that we have produced most of the manifestations witnessed in other circles, such as table-turnings, and tiltings, raps, and many sorts of sounds in and out of the table, and in different parts of the house. Tables and other objects have been raised from the ground without contact of any one ; and have, when in the air resisted the efforts of a strong man to force them down again. Tables have been made to adhere so fixedly to the ground as to resist every endeavour made to raise them ; and in more than one instance, when five or six persons have combined their whole strength, the wooden top, fixed on with strong screws, has been wrenched completely off, while the light frame-work and legs have remained adhering to the ground ; whereas these, immediately after, have risen quietly up into the air without being touched, on being told to do so.

Clocks have passed the hour without striking it, on being told not to do so.

Large boughs of trees and young trees of 15 to 20 feet high, have, in three cases, bowed down to one of my daughters, when walking in the garden, the weather being at the time, so completely calm that not a leaf was stirring within miles of the place.

About that time, my same daughter having gone into a dark room with the intention of taking a lucifer match from a box on the mantelpiece to light a candle, did not find any there, and was just turning round to feel her way back to the door, when a stray match was suddenly ignited of itself on the floor in another part of the room, and she had only to go and pick it up to light her candle. On another occasion, going into a totally dark room, and feeling for her work-bag where she thought to find it, she perceived a bright light suddenly appear on the bed, and on going up to the spot, found it to be the bag she came there to fetch and which was the only luminous object in the room. She possessed herself of the bag, and the light immediately disappeared.

Another of my daughters, having been sent to

fetch a candle to seal a letter, when about to snap the lucifer match she had brought with the candle for the purpose of lighting it, found that the candle had ignited of itself.

In one circumstance, we obtained the direct writing for which Baron Guldenstübbe and his sister are so renowned, by placing a clean sheet of paper in a drawer overnight, the drawer and room being locked and secured, so that no one could obtain access to them. The next morning, was found written on the paper, as had been foretold through the planchette "a prayer in four words" in French, viz., "*Christ soit avec vous,*" Christ be with you.

Now all these and many other things which would more than suffice to frighten most people out of their wits, when received in a proper faith, have quite the opposite effect; and one would be astonished to see the composure they are met with, and the calm delight they create among us.

I have said that all these things can be acquired by the majority of persons, and more particularly by the young, whose feelings have not been

blunted, and whose notions have not yet been too far corrupted by worldly ideas and materialistic rationalism. In my family there is very little and, indeed, none of that spontaneous "*mediumship*" which is met with in some ; and almost everything we have obtained has originated in hearing that such things were done by or for others, and in our belief in the good faith of those who asserted the facts to us : as well as by repeated trials and perseverance,—verifying, thus, the words of the Gospel, as given in the following passages and others, viz. : *Matthew* xxi. 21, 22, & vii. 7 ; *Mark* xi. 24 ; *Luke* xi. 9 ; and 1 *John* v. 14, &c.

REVELATIONS.

Animal Magnetism, &c., the Primary Phases of the Modern Spiritual Phenomena.

Among other things which we have been told in the Planchette writings was, that what is called "*animal magnetism*" is but a branch of this same great phenomenon ; that the discoveries made by Cagliostro, Mesmer, and others, have been wrongly attributed to fluids as their cause ; but that they

were preliminary signs sent to mankind by Providence to prepare us for what was to follow, and to be used by us as the rudiments or means of developing the Spiritual faculties latent within us, by which we are to attain our regeneration and definitive Redemption.

FORMER IMPRESSIONS NOT UNFOUNDED.

Up to that period, I had heard of animal magnetism, mesmerism, biologizing, &c. ; and although I believed the facts, because they were related to me by persons in whose sound sense and veracity I could confide, regarding all other things ; nevertheless, I scrupulously avoided any participation in, or even the witnessing of, those operations, from an invincible feeling that they were dangerous in the misapplications and evil purposes they might tend to, as well as irreligious, from being intellectually degrading to those who were made the living tools of the experiments. Nor has this impression in the least diminished ; on the contrary, it has been strengthened and confirmed by principle, in view of these things being proceeded in

with levity, as a means of gratifying the gaping curiosity of scoffers, or, worse still, for making money.

However, after having received the most satisfactory and edifying instruction, through the channel of the planchette-writing, on the nature and divine origin of these facts, as also the proper use to be made of them, and the manner in which to proceed for obtaining the required results, so as to avoid all harm and obtain nothing but good,—from that time, under the constant guidance of our invisible Spiritual Instructor, I undertook to try to magnetise the different members of our family. Although till then we had never seen any of those operations, nor received instructions as to how to proceed from any person whatsoever, it is astonishing how well and rapidly we succeeded in producing the majority of effects known to and spoken of, by others.

After some trials, my young people were thrown into the magnetic sleep, and in that state could read in books with their eyes bandaged and well padded up—could see and hear things in far dis-

tant places—were made insensible to pain, and deprived of their memory on being wakened, or retained a perfect recollection of all that had passed during their somnambulic state.

THE PRIMARY PHASES SENT AS ELEMENTS FOR
THE USEFUL APPLICATIONS.

It was made known to us by the spirit, that this power to obstruct or retain the memory could be vastly extended; that the memory with the faculties of perception could be so strengthened as to make the education of our young people the easiest of all things—an amusement, a real recreation—instead of being, as it is now, a slow, tedious and fatiguing process.

In like manner the power of suspending all physical sensibility and that of creating every species of pain in any of the organs of the body, when under the influence of the magnetiser, by the mere expression of his will to that effect, was, we were informed, the basis of a new order of things, tending to a general diffusion of that blessed gift

possessed by our Saviour and His original disciples, and ranked among the recompenses promised by Him for a future day to all who should believe in Him and should put His teachings into practice :— that gift consisting in the power of performing miraculous and instantaneous cures, and of healing all the physical ailings to which man had become subjected through his original fall.

A REVELATION OF LEADING IMPORTANCE.

Another and most important revelation imparted to us, was that the acquirements of the somnambulic condition could, with a little pains and perseverance, in the great majority of subjects, be transferred to their normal waking state; and that too, through very simple and easy processes, the actuating principle of which was the *Power of Faith* in those therein concerned, and great confidence on the part of the presiding operator. Those processes or *auxiliary forms of action*, were sometimes indicated to us through the planchette-writings, and at other times by the magnetised subjects, verbally, during their sleep.

INITIATION.

I will now endeavour to lay before my reader in as clear a manner as my abilities will allow, several of the useful applications made in my own family circle, of these wonderful and providential manifestations.

I will begin by exposing the development effected by us, of some of those latent faculties of the soul, common to all mankind, which tend principally to the education of the mind.

I. One object attained was "CLAIRVOYANCE," (or "*second sight*") in the SOMNAMBULIC OR SLEEPING MAGNETIC STATE; with a view towards fitting the organs of the body to subserve the same faculty in the normal waking condition.

II. READING.—Having once acquired the faculty of discerning objects, and distinguishing persons, positions, &c., a book was placed in the hands of the somnambule, whose eyes were covered with a bandage, and who could soon read in spite of this, currently, line after line, and page after page.

Note.—In this operation it was made known to us that the

more the external light was excluded, the more easily would the clairvoyance be developed at the outset of the trials, and also that the application of any cold object on the lids of the closed eyes in order to lull the action—to lower the intonation—of those organs, would greatly facilitate and improve the action of the *inward* or “*second sight*” upon them.

III. READING IN THE MAGNETIC SLEEP FROM A CLOSED BOOK, at any named page.

Note.—In a material point of view, there is no difference between this and the preceding operation; but it assists the imagination of the pupils in their noviciate, and familiarises them with the idea that by clairvoyance, or the soul's inward sight, it is just as easy to read through the back and leaves of a closed book, as through the opaque substance placed directly on the eye lids.

IV. THE SUPPRESSION OF THE NATURAL SENSATIONS AND THE CREATION OF IMAGINARY ONES, during the magnetic sleep, at the bidding of the magnetiser, and subsequently the SUPPRES- SION, OR AUGMENTATION OF THE MEMORY, on being awake, with regard to things that had taken place during the sleep.

The first of these two phases has led to the faculty in the patient, of being easily cured of all physical ailments by the *will* or *prayer and faith* of

one or more of their fellow-creatures, seconded by their own.

The second phase has become the basis of a novel spiritual mode of most easy, rapid, instantaneous, education, without the slightest fatigue to the natural system of the student (*See Nos. 13, 14, and following*).

V. The next step indicated to us was that which constitutes the **PASSAGE TO THE MAGNETIC (or somnambulic) CONDITION IN THE WAKING STATE BY THE ACT OF "VAGUE CONTEMPLATION."**

It consists in *gazing intently* upon an uniform body or a fixed luminous object. This is done in order to deter or fruitlessly preoccupy the temporal reason of the "*outer man*," acting through the brain, while the spirit of revelation appertaining to the soul or "*inner man*," is operating upon the material organs of perception. The impressions thereon produced, when the subjects are left entirely to themselves, vary. They are sometimes those of actual facts or realities coexistent at the time, sometimes of those having taken place in

the past; and sometimes of those belonging to a future more or less distant; while at other times they are what is termed "*purely imaginative or visionary*," when they cannot be traced to any known cause or pre-established order of things.

After having succeeded in obtaining this condition, and rendered it familiar by practising several times, my young probationers acquired next what may be called :

VI. THE DIRECT CLAIRVOYANCE ("or second sight"), BY VAGUE CONTEMPLATION, and which consists in seeing—while gazing into a bowl of water, upon a sheet of white or black paper, or any other *monotinted* surface—such objects alone as are indicated to them, those objects being under cover, placed at a distance, or otherwise kept quite out of sight.

To this succeeded :

VII. THE READING IN BOOKS closed, or out of sight, by aid of the same process. At first words only, then lines, and definitely entire pages were read currently.

Then, after having varied the objects gazed upon,

and also by degrees, the regularity and monotony of the surfaces, the faculty was developed by gazing vaguely upon *any object* that presented itself first to view.

The above auxiliary means served to render the organs of perception more supple and obedient to the direct action of the soul or "*inner man*," and freed them from the interference of the temporal, misguided reason of our present degenerate state. Hence the subsequent progress of our young novices was destined to be one into the higher intellectual and moral order of things; that of:

VIII. THE DIRECT UNAIDED CLAIRVOYANCE IN THE NORMAL STATE. By it distant persons and things are seen without the aid of "*vague contemplation*," or gazing upon any fixed object whatsoever, but simply BY THE PIOUS CONCENTRATION OF THOUGHT.

The power brought to operate here is that of FAITH, HOPE, and CHARITY: FAITH in the promises made to man through the prophets of old, and our Saviour Christ Jesus, of a future day of redemption to mankind on earth from the sins,

sufferings, spiritual darkness and weakness, proceeding from their original fall ; HOPE, or a state of fervent expectancy for the execution of the new covenant through the man Jesus, promised towards those who, repenting of their former faults and egotistical worldly mode of existence, are fitted to receive the second baptism—not that of the water but that of “THE HOLY SPIRIT,” in which “*the Spirit of God is poured out*” upon us while still in the “*flesh* ;” and CHARITY, which, in endeavouring to obtain the superior faculties of the soul, consists in expelling from our thoughts every idea of acquiring thereby an individual and exclusive superiority over our neighbours ; cherishing rather the view of making all those of our brethren who are willing, partakers of the gifts we may acquire.

This is the most important period in the development of the probationers. After having well inculcated into their minds that it is requisite to proceed in these things with the highest sentiments of veneration:—sentiments in which the *Love of Christ* predominates over the *Awe of God*, the *Joy of Hope* over the *Sorrow of repentance*, and the

confidence of our Divine strength in righteousness, over the doubt attached to our temporal weakness in sin,—the novices should be made to place confidence in their own spiritual abilities, and be taught to understand and feel that all the gifts they have received, up to the present stage of their probation, are but the “earnests” from Providence for the entire fulfilment of the new Covenant towards them, and given in order that they may regain the strength of their “Inner man made in the image of God,” to become IN REALITY “reborn of the Spirit,” members in Christ, the children of God, and inheritors of the kingdom of Heaven:” i.e., Spiritual Power on earth.

Impressed with the truth and *efficacy* of these principles of THE DOCTRINE OF REDEMPTION delivered to mankind through Jesus Christ, and urged upon us incessantly in the most fervent manner by Providence through the planchette-writings—my daughters soon entered into this higher grade of their initiation: “*The direct unaided clairvoyance in the Normal State.*”

With a view to applying this important develop-

ment to the easy improvement of their minds by a new mode of education—entered on, to the total exclusion of the old, slow, and fatiguing system adapted to the present degenerate state of mankind—with that view, I repeat, they were enjoined to apply themselves assiduously to

IX. THE READING CURRENTLY THROUGH THE POWER OF THE PIOUS CONCENTRATION OF THOUGHT, *in their natural waking state*, the named pages of books closed or hidden from their view. This gift, combined with that mentioned at No. 4, was soon after applied in the most satisfactory manner to the education of my young students, as shown hereafter at No. 15 and following heads. They were then told that having eyes by which they were now beginning to see as man *ought* to see, inwardly as well as outwardly, eyes able to receive the inward and spiritual as well as the outward or material sight; they must concentrate their thoughts with *entire faith* in Christ and confidence in themselves through Him, together with expectant hope and a fervent sentiment of prayer, in order that they might also have ears by

which they might likewise hear as they *ought* to hear. On doing as they were bid the *direct spiritual* action of the soul, or *power of the "inner man"* was immediately extended in them to the organ of hearing, and they possessed the faculty of

X. CLAIR-AUDIENCE IN THE NORMAL STATE, by which the initiated of this degree are enabled to hear the sounds of things, and voices of persons, not only far beyond the ordinary range of hearing, but indeed from the most distant places. They also receive as by a voice speaking to them, answers to all sorts of questions.

This faculty, which may be made good use of for an infinite number of purposes, is already employed by us to teach our students the pronunciation of foreign languages without the assistance of a competent master, the pronunciation when wanted being given to them by a voice that seems as though it were speaking in the air.

Among the other faculties acquired during the noviciate, preliminary to and requisite for carrying into execution the high spiritual order of education I am about to make known, were those of the

Planchette-writings, the operation of which I have already alluded to, and succinctly described—and the INVOLUNTARY, “INCONSCIENT,” HAND-WRITING. In this latter function, a pencil or pen is placed in the hand of the “*medium*,” who is first made to write in the somnambulic state, and subsequently in the normal waking state, by employing the afore-mentioned auxiliary means resorted to for the development of “clairvoyance” and “clair-audience.” It is useful here to point out that when these two acquirements are properly attained, the reflective faculties of the brain are, and *ought to be*, totally excluded from all participation therein, so that the person or persons (or “*medium*,” as they have been nominated), have no cognizance whatsoever of the subject, sense, or even the words they are writing, either previous to, or during their performance.

By these means are attained

XI. THE TELEGRAPHIC CLAIRVOYANT DESCRIPTIONS BY INCONSCIENT PLANCHETTE AND HAND-WRITINGS, and

XII. THE INCONSCIENT PLANCHETTE AND

HAND-WRITINGS FROM BOOKS, &c. In this case, exact extracts were made from books, &c., either closed or out of sight; and often from very great distances.

EXPLANATION AND PROGRESS OF THE SPIRITUAL EDUCATION.

With this foundation to work upon, and confiding in the revelations and spiritual guidance by which we had already attained the degree of spiritual strength shown in the preceding narration, I boldly withdrew my two younger daughters from the school they daily attended; and in spite of the opposition and commonplace arguments of other parties, began their new mode of education in the manner indicated by our invisible spiritual conductor, which was pursued much in the following order:

XIII. LESSONS WERE LEARNT BY HEART BY READING TO MY STUDENTS IN THEIR MAGNETIC SLEEP, ORDERING them to retain in their memory when they awoke, all they had heard.

XIV. LESSONS were next LEARNT BY HEART,

BY THE PUPILS READING, THEMSELVES, once over, in their MAGNETIC SLEEP, one or more pages of a book. When this began to become familiar, and the organs of memory showed that they were in a fit state of rapid obedience, the action of the organs of outward perception upon the memory was submitted to the strong developing power of the soul's direct influence, and

XV. LESSONS were LEARNT BY THE SIMPLE INSPECTION OF (or staring at), THE OPEN PAGE OF A BOOK,—THE STUDENTS BEING IN THEIR NORMAL WAKING STATE. In the beginning, the inspection, or staring, was made to last a certain number of seconds, and that number being gradually reduced, after a short space of time, the duration of a single second or a mere glimpse at the page was sufficient for the pupils to retain in their memory the whole contents of it.

To those who possess the slightest degree of reflection or analysis, to those who are endowed with the smallest share of the spirit of deduction, it will be manifest what immense advantages, what endless resources are offered by this exten-

sion of the intellectual powers, by this perfection of the organs of perception and memory.

This instantaneous "*Psychotyping*" on the memory,—this instantaneous photographing of the Soul upon the heart of man, may indeed be considered as a commencement of the fulfilment of the promise of God towards His elect. "*I will be their God and they shall be my people, and I will place my laws in their hearts.*"

In this manner and in the following, the daily lessons of my children, equal at times to a week's corresponding school tasks,—were learnt in the space of a few seconds: lessons that take hours to interrogate them upon, with any degree of detail.

XVI. LESSONS ARE ALSO LEARNT BY A SIMPLE ACT OF PIOUS CONCENTRATION FROM BOOKS CLOSED OR TOTALLY OUT OF SIGHT. In this case, we have usually named the page where the beginning of the lesson is to be found, for we have, as yet, had recourse to the process less as a matter of immediate utility than as a practice of the powers of distant clairvoyance. It will be easily conceived that by a slight extension of this faculty, or rather

by the special direction being given to it, it may be applied to obtain references from, and even the perfect knowledge of, works one does not oneself possess, but which are known to exist in certain libraries and other places, rendered either by their distance, our own want of time or otherwise, inaccessible to us.

DICTATION.

XVII. DICTATIONS were given by THE TEACHER READING FROM A BOOK IN THE ORDINARY MANNER; BUT WITHOUT NAMING THE STOPS OR ANY OF THE OTHER SIGNS, these being seen by the students through their pre-acquired clairvoyant capacities, the phrases becoming visible to them as soon as they are dictated.

XVIII. THE MENTAL DICTATIONS.—In this case the pupils are made acquainted—by the *knowledge of their “inner man” and the perfected obedience of the organs of their “outer man,”* with the contents of the page held open in a position visible alone to the eyes of the teacher,—and as the latter desires to communicate a phrase to

the pupils, they hear a voice dictating it aloud to them in the air, although no person is speaking at the time.

HISTORY.

XIX. THE DIRECT CLAIRVOYANCE gives the student a correct sight, WITH REGARD TO THE HISTORICAL PERSONS AND FACTS treated of in the lessons learnt by the inspection of books, either open, closed, or at a distance,—as explained in the foregoing articles, Nos. 15 and 16.

NATURAL HISTORY AND NATURAL PHILOSOPHY.

XX. THE SIGHT OF THE PLANTS, FLOWERS, MINERALS, ANIMALS, &c., described or mentioned in their books on natural history and other branches of science, as also such other useful details as may have been omitted by the author, or belong to a more minute study of the subject, is enjoyed in the same manner.

GEOGRAPHY AND ASTRONOMY.

XXI. GEOGRAPHICAL AND ASTRONOMICAL STUDIES FROM CHARTS or GLOBES. When a

locality is named by the teacher or is to be designated for any purpose in the course of study, the forefinger of the pupil is, *by inspiration*, instantaneously drawn to the exact spot of the map or globe where it is to be found. This action takes place before the reason of the students can have given them the slightest notion of the relative position or bearing of the place, the head following the movement of the hand, instead of directing it.

XXII. THE STUDENTS ARE ALSO, BY THE FACILITY THEY ACQUIRE FOR RECEIVING INSPIRATIONS, SO PERFECTLY IDENTIFIED WITH EVERYTHING BELONGING TO THE PLACES SPOKEN OF IN THEIR STUDY OF GEOGRAPHY, THAT THEY FEEL AS THOUGH THEY WERE ON THE SPOT. So correct are the impressions made by the ubiquitous power of their souls on all the organs of the body in their temporarily perfected condition, that they appear to themselves to be, not where the lessons are going on, but in the very places therein referred to; seeing, hearing, and feeling all that they are required or desirous to see, hear, or feel.

PROBLEMS.

XXIII. SOLUTIONS are GIVEN INSTANTANEOUSLY, BY INSPIRATION, TO ARITHMETICAL AND OTHER MATHEMATICAL PROBLEMS. The result may be obtained by the eyes of the students seeing the solution written on a piece of paper or any other object before them—by their ears hearing it said, as though a voice were speaking in the air—by their own mouths answering the question without their knowing why, their heads having had no pre-conception of what they were saying, as also by the spontaneous writing of their own hands; either holding a pen or pencil, or resting on the planchette.

Another very useful gift, which it would be difficult to designate as appertaining solely, either to the inspirational powers, or to a perfection of the natural organs; but most probably to both at once—is that of

XXIV. THE MICROSCOPIC, AND TELESCOPIC SIGHTS, by which the students are enabled to see the most minute and the most distant objects with

the naked eye, as though they were looking at them with a microscope or a telescope.

CURES.

Prologue.— . . . The foregoing initiation for the development of our latent spiritual faculties, the strengthening of our faith, and the appropriation of the material organs of the probationers towards their becoming the perfected instruments of the soul's long neglected higher powers,—that initiation was not only intended to serve the purposes of education,—such as it is understood by the common acceptance of the word,—but those of many, in fact, of all other useful objects.

The power of alleviating pain, of curing diseases, of healing wounds instantaneously is, no doubt, among the most important objects. At the outset of man's regeneration, it is perhaps the most essential of all, for it is more contributive towards his willing compliance with a higher order of existence than any other inducement which can be held out. It is that of which our Saviour made the most extensive use to demonstrate the efficacy of the

doctrine he preached : a doctrine which had regard to the temporal regeneration of man, no less than to the salvation of his soul, or preservation of his spiritual, intellectual being in a future state.

I have said that by a judicious application and combination of the effects obtained in the somnambulic state, through what is called animal magnetism, mesmerism, biologising, &c., the organs of the human body are made to obey the power of the will. But the power of the will is the result of faith, for no one can possibly will what they do not implicitly believe in. And furthermore those organs are thereby prepared to yield the same obedience to the direct spiritual action of the soul, or superior "Inner man" upon them, in the normal waking conditions of the patient.

Faith, we have been told, is that quality or attribute of the mind or temporal intellect,—in other words, the reason of the "outer man,"—which operates upon our material organs through the brain. By it, new ideas are received or rejected,—whether they are imparted to us by ourselves or by others;—and when received as

facts or realities, they are classified by our reason under such causes as our prior faith or teachings have formed our minds, or temporal intellects upon.

St. Paul tells us that Faith in the higher order of things is intuitive with the elect and predestined, but that in the common run of degenerate mankind it is to be developed by education. All the Apostles, in many passages of their writings, show not only what can be and has been accomplished by Faith; but they most distinctly point out that "faith without its works,"—the purely theoretical faith,—is a "dead faith."

Our Saviour was incessantly extolling the power of Faith; in fact, His whole Doctrine was that of the unlimited power and wisdom to be acquired by man through Faith rendered effective by confiding Hope,—fervent expectancy,—prompting the action or will; that union of power and wisdom becoming divine and sanctifying those who purify it and practise it with Charity. Not that degraded thing, which has blasphemously usurped the name of Charity, and which is nothing more than a cold-blooded, vain-glorious ostentation of the super-

fluties of wealth exhibited in alms-givings.' No ! Nor that "Charity" which insultingly interferes with the wishes, inclinations, and conscience of the unfortunate, telling them that "beggars can't be choosers," when the busy, ignorant corruption of the world dictates its rules, and lays down a sordid path to be trodden, it may be, by the high-minded, intellectual, but poor Christian, if he would obtain an insufficient and passing relief of his material wants. Not that Charity, I repeat, but **THE TRUE, SUBLIME VIRTUE**, whose roots are implanted in the "**LOVE OF GOD**,"—the sentiment of veneration for the invisible power of the one great and all-pervading Spirit,—whose branches, fed with the "**new wine**" of Christianity—the blood of the Saviour—pours forth its fruit in the "**LOVE OF THE NEIGHBOUR**" by sympathising with the sufferings of our fellow-creatures, extolling their virtues, pitying their faults, and sharing our wealth with the needy—kindly, cordially, and without reluctance ; not as an obligation conferred, but with gaiety of heart, as a pleasure to ourselves.

THE POWER OF THE MIND OVER THE BODY.

Let it not be thought that, in exposing these sentiments, I wish either to hold forth the virtuous principles of my family circle, or to gain favour for ideas, theories, or philosophies of my own. They are but a part, a most minute portion of the teachings and exhortations inspirationally given to us through the planchette-writings, in order that, by purifying our minds and elevating our aspirations, the organs of our body might become more fitted to be the channels of a higher order of things, and when in any way impaired, might be easily and promptly restored to that healthy and harmonious intonation of life which is to constitute the existence of man on earth in his regenerate state.

The powerful effects of the mind upon the health and energies of the human frame, is a thing too long and too immutably established to require any pleading here. But that which, in regard to this widely acknowledged fact, as well as many others of a similar kind, seems in a great measure to have escaped the scrutiny and practical researches of

inquirers on the subject, is the power afforded us of extending this influence with a view to improve our species and regenerate our race, in order to bring the majority of the human inhabitants of this our planet into a fit condition to receive the long promised blessings of the millennial "reign of the SON OF MAN,"—that they may not be "*surprised as by a thief in the night*;" that they may not be "*unprovided with oil for their lamps*," but that they may receive "*the reward of those who shall have worked for His coming*." That they may not "*be found unclothed*," or "*attired in unclean garments*," causing them to be "*bound hand and foot and cast without, where there shall be weeping and gnashing of teeth*," but that they may be found in their "*wedding clothes*," fit to receive the "*bridegroom*," and become partakers of the great spiritual "*feast*," of the "*Reign of Christ on earth*."

Wonderful indeed seems the "effect of Imagination;" but great in reality is the renovated action of the mind upon the whole and every part of the human system, when the negative strength of our ill-tutored and misleading reason is suddenly sur-

prised and momentarily disarmed by the bewildering manifestations of the great Spiritual Phenomenon of our times working out its predestined mission.

Now, we have more proofs than one that this mission is the commencement of the "*first judgment*" of the "latter times," announced to us by the Messiah, both personally and also through the Revelation made to St. John in the Island of Patmos. The extraordinary powers to be made manifest in that great event were to be of a nature providential towards those who should be found watchful and prepared to meet them in a proper spirit, but fatal to all who should oppose, abuse, or misuse them. The parable of our Saviour, in Luke xii. 36-46, is plainly indicative of these things.

But to return, . . . so great, I repeat, is the Power of that renovated action of the mind, and so permanent, I should add, may become its effects, that in moments like these, the most miraculous cures can be, and have been lately performed upon persons whose maladies had set at nought all medical science. Several times have I, in the midst of my family, experienced the indescribable joy—received

the divine blessing—of being made with them, not only witnesses, but indeed instrumentally, the participants in the work of God's mercy to that effect.

FACTS OF CASUAL CURES.

When residing in Paris and its environs, during the years 1853 to 1858 inclusively,—for it was there that the manifestations of the great spiritual phenomenon of the day first visited us,—some intimate friends having been made acquainted with, and witnesses of, what was daily occurring in the family, soon requested the permission to introduce others, who were received on the following conditions. They were previously to be informed that as I held these things sacred, I would not allow them to be turned into ridicule; that in coming there, they must conduct themselves as they would at a religious meeting, putting aside, beforehand, every notion of fraud or legerdemain being practised upon them; that although many amusing and enlivening circumstances were happily introduced into the “*séances*,” everything tending to disorder or uncharitableness, and every act or

expression indicative of a mistrust regarding our fair dealing, would be immediately checked ; and that if the transgressing parties did not receive in good part, and with a ready compliance, the observations addressed to them, they must expect to be requested to retire. After a short time, the demands having greatly increased, it became requisite to appoint certain days in the week for receptions, and we were soon obliged, on those days, to have both morning and evening meetings.

The course followed was very varied, as we had no methodical order for proceeding. My part consisted in seeing my company comfortably placed in a half circle or horseshoe form round the room, a table being set at the open space with a planchette upon it, on which two of my young ladies, sitting opposite each other, held both of their hands. The planchette-writing regulated the rest. It was principally in this way that we obtained latterly most of the things I have already related in the beginning of this narration, and many others that the space of this work will not admit of my describing at present.

At times the planchette would ask for a Bible ; and, the book being opened either promiscuously or by the number of the page being drawn at hazard out of a bag, and the chapter there presenting itself having been read, one or more verses were selected by the spirit, and the four hands of the two "*mediums*" being left upon the planchette, it would write with the greatest rapidity during a space of time, varying from half an hour to an hour, expounding the passage which had been chosen, and giving us the highest light, the most encouraging exhortations and explanations, with regard to the efficacy of the Doctrine of Christ, and the high aspirations it was destined to impart.

We now possess some 500 pages of manuscript, on large foolscap paper, in the French language, ready for publication, which were given to us in the above manner, relating purely to the Gospel, besides other writings in English and in French, among which is a work of 500 or 600 pages, explanatory of Phenomena of which these inspired and miraculous writings form a part.

It was sometimes after a written "*séance*" of

this nature—when all present were deeply impressed with the sublimity of the teachings they had just received, and convinced that the intellectual influence making itself thus manifest to them must be of the highest and purest order—that some most wonderful and instantaneous cures were effected.

If among those present any one was momentarily ailing, or in a state of permanent ill health, they were generally singled out, and desired to come to the table. When there, they would often be told what their sufferings were, how long they had been ill, &c., although no previous mention had been made of the subject, and while under the surprise and awe which these unexpected communications generally created, they would be told that if they had faith in Christ, they should be cured, which was, in several instances, realised immediately.

At other times, the “*séance*” would begin by first one person and then another being selected among the company, and each in their turn being conversed with by means of the planchette-writing,

on various points concerning the spiritual manifestations.

Then, to the astonishment of many present, persons appearing amongst us for the first time, would be called upon by their Christian names, and others by their familiar nicknames, telling them their peculiarities of disposition, their favourite pursuits, and their thoughts at the very moment. It has constantly occurred that at the very time this was going on, as though to increase their amazement, the table on which the planchette was writing would be seen to rise of itself into the air, all its four legs being a foot or more from the ground. Oftentimes, at this crisis, and as soon as the order, which the excitement of surprise would occasionally disturb, was restored, those who had anything to be cured of, were invited to approach the table, and the planchette would write a short but impressive exhortation, reminding them of the cures our Saviour and His Apostles after Him had performed on those who believed in Him; reciting the words He made use of when He promised that all those who believed in Him and followed His

precepts should, at a future period, not only perform the miracles that those of His time saw Him do, "*but still greater works than those,*" because He was going to His Father, and would send the Holy Spirit to us. Then God's blessing through Christ Jesus was called upon the ailing, in a few words of prayer written by the planchette, after which I do not think I could call to mind a single fact of any of the sufferers not feeling more or less relief, while in the majority of cases, the cures were complete.

In some circumstances the mode of "*laying on of hands*" has been prescribed; for that, one of the members of our family, or a relation of the patient, has been at times appointed to officiate; at others, a certain number of persons have been selected to form a chain round the sufferer during a given time, a prayer being written by the planchette while the operation was being performed.

In particular and rare instances, where the faith of the patient has required assistance, as in the case of the blind man, on the eyes of whom mud was placed by our Saviour, certain remedies of a

simple nature, and a short regimen, were sometimes prescribed with wonderful success.

The three or four following cases of complete cure,—selected from among the many towards the obtaining of which we have received the Divine grace of being made instrumental,—will, I am persuaded, suffice for my readers to form a correct idea of their real origin, and of the merciful object of Providence in visiting the present generation in so widespread a manner with “Spiritual manifestations,” from which such blessings as these are to be reaped.

An intimate friend of mine who had been relieved of a troublesome rheumatic affection, begged leave to introduce a friend of his, a Mr. G——c, resident at Rheims en Champagne, who had for years been a dreadful sufferer from paralysis of the bladder, who had spent enormous sums of money in consulting the first medical men of all countries, and in following their prescriptions, to no other effect than the still greater ruin of his constitution by all the drugs he had taken, and who, although his case had been known to him as one which no medical

science could overcome, still felt himself upheld in hope by an inward conviction, that he would be restored to health by some extraordinary or miraculous means.

On his first visit, after having witnessed some few of our daily spiritual pursuits, and having had the principle on which the results were obtained briefly explained to him, the subject of his own malady was discussed between him and the *invisible power*, conversing by means of the planchette-writing. He therein related how, of late, he had been sustained in hope by an inward conviction that Providence would ere long come to his aid ; he also said that what he had seen and heard, in addition to the cure of his friend, had filled him with faith, and he felt sure he would be cured. He furthermore requested to be permitted to earn his own reward by proving his faith and his obedience in following strictly and religiously whatever prescriptions should be ordered. In compliance with his request, some easy regimen and two simple remedies were indicated, as also certain hours of deep meditation on the teachings of our Saviour,

in conjunction with all he had seen and heard ; and he was enjoined *to have perfect faith in the efficacy of the prayers* he should address to God through Christ, for his recovery. On being told that on these conditions *he would, in three days,* receive back the full health and strength he had for years been deprived of, his tears of joy, his rapturous expressions of gratitude towards God, shared by all present, were such as to leave no doubt in our hearts but that these signs of his implicit belief were the seeds of that certain unerring power, which, in its rapid development, would bring forth his perfect recovery. On the morning of the third day after that, and immediately after he had executed the last form of his prescriptions—that of drinking a small glass of magnetised water—an indescribable feeling came over him ; all at once his full vigour returned to him ; all his pains were no more ; his very complexion, which, up to that time, bore all the marks of his shattered constitution, became at once that of the hale, re-invigorated man he felt himself to be, and that he, in reality, was from that hour.

Among those introduced to us was the family of Mr. and Mrs. K——d, who a short time previously had been frequently in company with Mr. D. D. Home, and having witnessed the wonderful manifestations still occurring in his presence, and certified to by persons of the highest respectability and greatest intellectual acquirements, their minds were absorbed by these astounding facts, when they providentially met with some old friends they had not seen for years, and with whom we were acquainted. Mrs. K——'s health had been impaired to a very serious degree for several years past, from more than one of those organic affections for which the medical science has not yet found any permanent remedy; but with this we had not been made acquainted. During her second visit, when only a few persons were present, much light was imparted, through the inspired writings, on the high order of things to which the wonderful spiritual phenomena of the day belonged, and on all the good that could be derived from them. They were shown, in the first place, as facts corroborative of the miracles performed by

Jesus Christ, to prove the power and real efficacy of His Doctrine with regard to the immediate benefits to be thereby enjoyed in a material and temporal point of view, as well as the salvation of our souls for a higher future life; and secondly, as indicative of many means to be employed by us in our fallen weakness, to assist us in regaining mentally and corporeally an intermediate state of regeneration, indispensable towards our ultimate and complete redemption.

The *séance* had been most satisfactory, enlightening, and impressive, and all present freely and unreservedly expressed their conviction that the light they had therein given was of the purest and most salutary, as also their complete faith in the teachings they had received. Among the most enthusiastic, the fervour and excitement of our new friend were signally predominant. Much passed between her and the Spirit in a direct manner, and when she began to calm down, to her fresh surprise, she was spoken to of her bodily ailings; and the precise spot and nature of the pains she was at that moment suffering from,

were indicated, and she was told that if she persevered in the faith with which she was animated, she would, in answer to the collective prayer of our souls then in communion, be cured by the Spirit of Christ of all her maladies. She asked when that would be, and was answered through the planchette-writing that the inward prayer had been heard, and was already granted. . . . At this moment the complete restoration of her health was effected in a most wonderful and permanent manner.

A letter of Mr. K——'s, published in the "Spiritual Magazine" of April, 1860, in which he mentions the above cure of his wife, testifies not only to the truth of what I have said as regards the effect produced at the time upon the health of his good lady, but indeed to its long duration, a space of about two years having elapsed between the date of the cure and that of Mr. K——'s letter.—. . .

A gentleman who was suffering greatly from lithiasis, or malady of the stone, was recommended to me by a friend, and requested the favour of a private interview. He had, at a previous date,

undergone an operation for the same disease, and dreaded a renewal of it, to which, however, his unfortunate state at the time would soon oblige him to submit. I had to receive him several times, and each time for some minutes in private; for he had somehow got into his head—and could not easily be dissuaded,—that it was indispensable to his cure that *I* should be informed of all the most minute particulars of his case and the progress of his recovery. Although he believed in the power of miracles and the efficacy of prayer, he would not admit that he was good enough to deserve at the hands of Providence the reward of an instantaneous cure. A duration of eight or ten days was consequently allotted to him, together with some simple remedies and performances of a nature similar to those I have already related in the first of the two preceding cases. His recovery differed, however, from that one, inasmuch as that its progress was distinctly marked by the intermittent discharge of the extraneous substance in such immense pieces that it is not conceivable how they could ever have come away, and yet,

although the patient felt each of them passing, they caused him no manner of pain. On the last day appointed, he was totally relieved.

At one of our receptions, a Madame G—a, of Pontoise, was, by appointment, introduced by mutual friends. The assembly was very numerous, —some twenty persons being present. Madame G—a had, for eleven months previous, lost the use of her legs from a paralysis which extended from her waist downwards, resulting from a premature confinement. It was with difficulty she could move about on crutches upon very even ground, and she had to be carried from the carriage which had conveyed her from the railway station to our reception room on the first floor, in the arms of her friends.

The *séance* was a very animated one. Many wonderful, many enlivening things occurred; the planchette had written at once under the hands of persons who had never witnessed anything of the sort before, &c., &c. Madame G—a was then selected, and during fifteen or twenty minutes, she had it all to herself, much in the same way as it

occurred with Mrs. K——d previously to her being cured.

Many wholesome tears were shed by Madame G——a, who was deeply affected by the words of kind and gentle sympathy and of encouraging hope addressed to her by the sublimely inspired phrases written under the planchette. While this was going on, the rest of the company were conversing quietly among themselves in under tones. Then, all present being desired to give their whole attention, we were exhorted to join our hearts in an act of inward and fervent communion, and implore God to show His mercy upon our suffering sister. During the total silence which ensued, a short and impressive prayer was rapidly written under the planchette,—which was read aloud, then the Spirit through the planchette, addressing Madame G——a, wrote, “*Do you believe in Christ’s invariable goodness and power?*” to which she answered, “*Yes, truly, I do.*” While she was answering, the planchette was writing “*Then stand upright!*” As though recollecting her weakness, for a moment she seemed to look round for assistance, and at the

same instant the words, "*Alone, in Jesus Christ's name!*" were written with such rapidity, that they seemed as if they had been struck off upon the paper; and they had not time to be read, when Madame G——a sprang on her feet and she was no longer a paralytic. She was then told to walk up and down the room, which feat she accomplished with unhesitating firmness and perfect ease, and was after that sent down stairs to walk, accompanied, but unassisted, by my wife, for five minutes round the garden, where she was all the time in full view of the company assembled on the balcony and clustered round the windows; and having come up again, she expressed her gratitude towards God for the mercy she had received, amidst the congratulations of all parties, who by that time had begun to be sufficiently recovered from their first surprise to reflect upon and appreciate the miracle which had been performed. We resumed our places. A thanksgiving to God was written through the planchette, and an hour afterwards, Madame G——a's carriage having been previously discarded, she returned with the rest of the com-

pany, going on foot to the railway station, about a mile from our house, and was perfectly cured of her paralysis.

THE PRINCIPLE OF THE FOREGOING
EXPLAINED.

There are, no doubt, in what I have said, certain points not comprehensible nor easily credible to a great many of my readers; nor do I expect in these few pages to be able to initiate them sufficiently into the philosophy of these wonderful things to dispel the darkness in which they have been born and bred: a darkness which favours the corruption of the times, and which, as in the days of our Saviour, is upheld by those who are, or ought to be, able to dispel it, upheld by those who, for the influence they exercise on the minds of the public, from being looked up to as pastors, and as scientific and literary characters, or from the privilege afforded them of exposing their ideas through the daily, weekly, and monthly organs of the public press—are called upon by God to assist at the nuptial feast given to His Son, in order to inaugurate on

earth the "Kingdom of Heaven," or "reign of the Son of Man," . . . in other words, *the spiritual power of the regenerate man, redeemed by Christ Jesus to that—his origin—in which he was made the "image of God."* But they—the Scribes and Pharisees of our day—like those "*bidden to the wedding*" in the parable* of our Saviour, "*make light of it,*" treat the "servants of THE MASTER," "*spitefully,*" and would at this very time, "*slay them,*" could they do so with impunity, under the protection of those barbarous laws of which they even invoke the renewal to that effect; showing how sadly unchristian are their views of freedom in the midst of the over-vaunted civilisation of this, our nineteenth century.

Two or three questions will probably be asked; for they have already been put to me at different times.

I. What I mean by those acts of inward and fervent communion we were exhorted to perform by *the Spirit*?

* See St. Matthew, xxii. 2...St. Luke, xiv. 16, and Revelations xix. 6—9.

II. Why God could not show His mercy towards the patient without that especial form of prayer on our part?—

III. What is that particular Spirit which presides at these meetings, through which, or by which the miracles are performed; and whence its unity of will, action and strength; in a word, its individuality or personality, if it be not the spirit of some deceased person of this earth, or some of the “fluidical” inhabitants of other worlds unknown to us, and who, according to the theories of the majority of modern spiritualists (or as they more correctly call themselves in France, “spiritists”), in their interference in the affairs of our globe, are either the agents or the *antagonists* of the *all-mighty* GOD, as they *happen* to be *good or evil spirits*?

These three questions are so closely connected, that in reality they are but the same under three different aspects.

I. This act of communion is that in which you have been taught—(if you belong to any of those churches which maintain the name of *Christian*)—

to repeat with your lips that you believe ;—“ *the Communion of Saints*.” But what the real meaning and object of that communion are, or who are the *Saints*, has perhaps never entered into your thoughts to ask either your teachers or yourselves. Now, as this sort of mumbling, unintelligible form of unenquiring devotion has been going on for many generations, your elders and teachers having done exactly as you do, would, in most cases, not be able to answer the question were it put to them. They, as well as yourselves, have been taught to understand that Saints are exclusively such persons as, having led a very pious and pure life on earth, are after their death, received *up* into a *local* heaven in the presence of God *infinite*, who, however, is there seated *on a throne surrounded on all sides* by angels, &c. Whereas, by a serious and reasoned study of the New Testament, you will soon discover that the first Apostles taught their followers that they themselves and all those who were strict adherents to and performers of the doctrine of Christ, preached and practised by them, were *Saints* ; and that it was the duty of the faithful to

offer up prayers to God. "*for the Saints*," and still further, to assist them in their material wants. There is, consequently, no doubt that, while we are here on earth, not only we *can* be, but we *ought to be* Saints; and that we are not in reality Christians except when we *are Saints*. We should endeavour to be permanent Christians and Saints; but because we are not so, it does not preclude us from the possibility of becoming such at times; or at any time we please, of becoming so permanently. Herein is to be found the truth of the much spoken of "*merciful kindness and forgiveness of Providence*" towards the errors and weakness of mankind, expressed as an article of your faith: "*the belief in the forgiveness of sins*," coupled with that of "*the Communion of Saints*." But why so coupled and what the efficacy, what the mode of operating and the signs of that forgiveness towards us in our temporal existence, is that which, together with many other fundamental data of your Christian education, has relapsed into a state of heathen mystery. That is the mystery, the intellectual curse of an inquiring mind, which our Saviour came

to dispel, and from which the first fathers of the Church and their disciples were happily exempt.

The following passages of the New Testament will, I am persuaded, satisfy my readers that what I have said concerning the "Communion of Saints," and the temporal sanctification of the faithful, is the correct light: viz., Romans vi. 22, 1 Corinthians vi. 1—2 and Colossians iii. 12.

At every morning and evening Church Service, you hear the following words read aloud from the prayer of St. Chrysostom. "Almighty God, who hast *given us grace* at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together *in Thy name*, Thou wilt grant their request, &c." Does this not imply that God has passed a covenant with us, of which you claim the execution; inasmuch as that you, on your part, are fulfilling the conditions required of you; those conditions consisting in an act of prayer and *communion*, which you are at the time performing in God's name? Now, if you are in God's name, you are in God and God in you. What *commu-*

nion can be a more perfect one than that? And on what authority do you, as Christians, claim the right you assert as yours in being "*gathered together with one accord in God's name?*" Is it not in virtue of the Doctrine taught by our Saviour, who said,—"*Whatsoever ye shall ask in my name I will give it unto you?*" Did He not say, "*God is Love,*" that "*He and His Father were one?*" Did He not, with the new covenant of which He was the bearer, bring you a new commandment to complete the old one which was "*like unto it:*" that we should love one another? Do not the Apostles teach that Christ who is the "*Power, the Glory and the Wisdom of God,*" is CHARITY? Does He not say that if you love Him and keep His commandments, His Father will love you, and that, as "*He is in the Father and the Father in Him, so will you be in Him and He in you,*" and that "*He and His Father will come and make their abode with you?*" Do the Apostles not tell us that "*he who is united with the Lord is one same Spirit with Him?*" Can you be united "*with one accord,*" if you be not in perfect harmony? if perfect love preside

not in your hearts? And if so, according to the Doctrine of the Saviour, God the Father and God the Son are ONE in you, and you are ONE *with them*,—for, as you are taught to repeat after St. Chrysostom, you begin your prayer by affirming that you feel within you that “*God Almighty has given you grace at this time,*” and that you employ that *grace* to join together “*in one accord:*” in perfect harmony,—as *one man*, with *one heart*,—in one common union or communion. What else can that *grace* be, which you have received from God, but an *inspiration of righteousness*,—THE *Holy inspiration*, an in-pouring of the *Holy Spirit* into your hearts.

Hence you learn, without being taught anything new, but indeed from the doctrine of the new covenant,—such as it was brought to us by the Redeemer,—preached and practised after Him by His first disciples and apostles—that when you join in a collective prayer,—“*a common supplication*”—under those conditions which are indispensable to render its effect certain, you perform an act of Holy Communion of Saints.

In that communion, the pure sentiments of your hearts becoming *one aspiration*, your souls unite into one soul, and that being united to the SOUL of JESUS ("the first-born Son of God") or SPIRIT OF CHRIST IN GOD,—"*The Triune Deity*" is constituted, for the time. In other words we "*become the children of God*" and address Him as "Abba, Father;" we are "*inheritors of the Kingdom of God*"—or possessors of the "*Spiritual Power*" in its three-fold aspect as reflected on the human mind; which Power was to be made manifest in gifts specially reserved for the faithful on earth, after Jesus Christ's departure hence—as is revealed to us in the Gospel according to St. Mark, under the promise of Our Saviour Himself in those last memorable words, uttered by Him previously to His Ascension, viz., "And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The power of communion, when two or more

are united in Christ's name, accounts for our Saviour having ordered His seventy disciples to be always two together when He sent them before Him, "*to work miracles,*" "*to heal the sick,*" "*and to say unto them : 'the kingdom of God is come nigh unto you.'*"

In giving this explanation to my readers, I again beg leave to remind them that it is such as we, in our family circle, have ourselves received at various times,—through the inspired writings of the extraordinary phenomenon of the day,—in answer to questions addressed to "*the Spirit,*" both by ourselves and many others who have assisted at our spiritual communions. For a further comprehension of the subject, I recommend them to read attentively, and seriously meditate over, the passages of the New Testament shown in the note* annexed to this page,—many of which, with others, have been signalised to us in the above mentioned

* St. John xiv. 10—15, 18, 20, and 23...xv. 3, 4, 7, 8, 12, 16 and 17...xvi. 23, 24, 26 and 27...xvii. 20—23 and 26... Acts ii. 1—4...iv. 29—32...viii. 6 and 7...xiii. 2—4...xvi. 25—27...1 Cor. i. 24 and 30...ii. 4—6...iii. 9 and 16—23... vi. 15, 17 and 19...xii. 12 and 27...Rom. viii. 11...and xii.

manner. These passages clearly lay down what are the endowments granted to Man by "the new covenant;" and that it depends entirely upon ourselves to become participators of it, by fulfilling those conditions which are indispensable to the constitution of that new order of things.

The written social law of Moses was requisite *in its time* to bring mankind into a fit state to receive a higher order of things; but it was never meant to be the permanent law; it was merely transitory and adapted to the comprehension of those ages: "*for Christ is the end of the law*" (see Romans x. 4).

Now as the vegetable reign succeeded to the mineral one, which was followed by the animal reign, so *must* the spiritual reign eventually grow out of the highest order of the animal creation. That which distinguishes man and establishes his claim to the first place in God's creation, is the

3—5...Gal. iii. 26—29...Heb. iii. 6 and 14...and vii. 19...
Ephes. i. 10...ii. 18—22...iii. 9, 11, 12, 19 and 20...and iv.
7 and 13...Coloss. i. 26—29 and 13—21...ii. 9 and 10...and
iii. 4 and 11...Thessal. iv. 8...1 John iii. 24...iv. 12—16...
and v. 20.

progressive character of his intellectual faculties. The human intellect, like every principle, is two-fold in its operations—it is rational and inspirational. The former appertaining to the temporal, or material order, is developed by the acquirement and appliances of physical science.

Man, in devoting himself exclusively to the rational development of his intellectual being, has become the kingdom divided against itself: thence his fallen state. Now as man by his nature is *the progressive being*, his intellectual faculties cannot stand still, they *must* move either forwards or backwards, they *must* either ascend or descend. That which moves forwards or backwards, the rational or mundane intellect, has advanced because he has cultivated it, but as he has neglected the inspirational or divine science, he has fallen below the animal creation in regard to instinct, which is the mark of divine Providence, the manifestation of God's presence, in the beast; but which in man—from the principle of progression of which he is the living type—ascends to the faculty of divine Revelation or perfect Wisdom,

when duly cultivated. That is the Spirit of Light and Truth,—the Consoler which is to teach us all things; and the earthly fruit of that Wisdom is the spiritual power of man over all flesh, or the direct action of His will upon all things created; in which state, receiving the remission of the sins by which he was doomed to work and suffer, he is to enter into God's rest (see Hebrews iii. 11, 18, and 19, and Chap. iv.). It is that state of redemption *in CHRIST* unto which Mankind was destined to rise, and is *consequently* of a higher order than that in which he was first created; "*the first man Adam was made a living Soul, the last Adam is a quickening Spirit*" (1 Corinth. xv. 45).

II. Now, as to the second part of the question: "Why God could not show His mercy to the patient without that especial form of prayer?"—having explained what "*the power of prayer in communion*" is, I would add two things. The first is, that God *does* show His mercy towards us, without our placing ourselves in that condition in which He cannot refuse our demands without deviating from Truth; for as God—"the Merciful Father"—is the

Spirit of Truth, could He deviate from Truth, He would no longer be God, and that would be the annihilation of all things. Our Saviour told the Samaritan woman at the well of Sichar that “ *God is Spirit,*” and that what should be worshipped as God was the Spirit of Truth. At this passage, the Gospel has been incorrectly translated into English; in the Greek text it is written “ *God is Spirit* ” and not *a Spirit*, Πνεῦμα ὁ θεός. The error has no doubt originated in the corrupt notions of the translators with regard to the nature of the Godhead, for at that time the false ideas of paganism had long since been introduced into that religion so purely spiritual with which Jesus Christ endowed mankind for his Redemption; and thence God was looked upon as a personal Being, inhabiting a local heaven.

Among the teachings we have received in the inspired writings given to us by the spirit of our communions, has been the following; “ God is not an *extraneous*, individual, isolated Being, but the internal, collective, and contiguous life and constitution of all things; not *a heterogeneous*

force, but *the* intrinsic strength; not concrete, but abstract; not relative but absolute, as to the principle."

I trust that what I have said will go some way towards dispelling, in my readers' minds, those narrow ideas of a materialistic education which leads them to look upon the Deity as of a "*nature distinct*" from that of creation; a species of outward looker-on, instead of being, as He is, the intimate constitution, action, life, and intelligence of all things. It is not He who keeps Himself distinct from us, but *we*, who having divided our being *in* Him, have thus, as the unavoidable consequence of our self-degradation, chosen and cherished the principle which leads to death, and neglected that which leads to life. "*In Him was Life; and the life was the light of men.*" "*And the light shineth in darkness; and the darkness comprehended (received) it not.*" . . . "*That was the true Light which lighteth every man which cometh into the world*" (John i. 4, 5, and 9). What can this Light and Life mean, if it allude not to the higher qualities of the soul of man, such as

it is in its undivided state, when every new born infant comes into the world ?

Not only do I freely acknowledge that God does show His mercy to us without asking for it ; but we have been taught by the spiritual light brought to us in the extraordinary manifestations of these times, to see in them fresh signs of God's merciful and unceasing providence towards us. *We* have been told, *we* believe, and indeed *we* know that they have been sent to us by the invisible God to prove to our misguided reason that, "*there are more* things in Heaven and earth than are dreamt of in *our* philosophy." Having sought, we have found that these things are sent to us from God, and we have respected them ; having asked, we have received immediate benefit from them ; and we have been grateful ; and having knocked at God's door, our intelligence has been opened unto us, in a manner such that we foresee how, by persevering in the right faith, we shall not only receive for ourselves and our fellow-creatures an ever increasing store of blessings and our regeneration on earth, but how we shall thereby save our souls and enjoy

life eternal hereafter. By this unfolding of our intelligence, we have received a broader, deeper, and higher conception of the divine omnipotence, and a clearer understanding of the ever-working mercy of Providence in our behalf: Providence, which is the Heart of Christ beating towards us, while we, in turn, so far as we are in communion with God through Him, share in the pulses, and are a portion of that great Heart; and our adoration of God has increased in proportion.

Has this last result been obtained by the detractors of "modern Spiritualism," and the opposers of the wide-spread "*revival movement*" not unconnected with it? I think not, for, in following the example of the Scribes and Pharisees of our Saviour's time, they attribute all these things directly or indirectly to the powers and the workings of the devil. Now as they are incessantly deploring the rapid and daily extension of this "*deplorable state of things*" amidst *all* classes of society, and acknowledge the hold it has taken upon the minds of persons of the highest intelligence, respectability, and social position, are they

not thereby publishing their conviction—however absurd it may be—that the devil's resources are greater than those of the *All-mighty*, Who, in His struggle to maintain His own, is daily losing ground in presence of the increasing ascendancy of His more ingenious opponent? Is this not glorifying Satan, who, it would seem, is ever uppermost in their minds? It is written “*judge not lest thou be judged ;*” and I would *recommend* unreflecting scoffers to put a timely curb upon their vituperations against things they will not understand, and to cease their aspersions against persons who have never injured either them or others, at least until they have themselves gone deeply and without prejudice into the thing they condemn, and reflected seriously on the advice given by Gamaliel to the High Priest and Council of Israel (*see Acts v. 34-39*).

I would remind certain exorcists—too ready on all occasions to bring forth the fruitless ritual of their church—of the fate that befell the sons of Sceva, lest, when they least expect it, the same or a similar fate be theirs (*see Acts xix. 13-16*).

I would advise certain members of the Church who condemn the virtuous endeavours of their brethren to forward and extend the "*revival movement*," in which they have recognised the workings of God, in order to bring about repentance in this age of corruption, as a preparation for the blessings of a higher order of Christianity, which Providence has reserved and announced for the "latter times," I would advise them before they denounce these meetings as disorderly, and the physical manifestations therein witnessed as contrary to "*the calm morality*" of the teachings of the "*regular church*," to pause. At present, when, called upon to give their explanation of the causes of these extraordinary manifestations, they adopt the conclusions proclaimed by an Archdeacon of their cloth—but I would advise them, I repeat, first to study their New Testament more attentively; and they will therein perceive the great similarity which exists between the effects produced at these meetings, in which the spiritual presence of Christ presides, and many of those assemblies, where He was present in person, during His earthly career; as

likewise in those congregations presided over by His Disciples and first Apostles, when the Holy Spirit descended with miraculous signs upon all assembled. I would point out to them the similarity which exists between the convulsions which almost invariably accompanied the casting out of "*evil spirits*," and the alleged "*contagious hysteria*" of the revival meetings. Secondly, I would open to their comprehension the fact that their *choragus*, the Archdeacon, in putting forward this medical argument, thereby tacitly, but most clearly proclaimed the poverty of his theological resources, while he no less exhibited the infirm or uncultivated state of his logical and philosophical acquirements; inasmuch as hysteria is not a *cause* but an *effect*; since it may be brought on by various means. How then could "*contagious hysteria*" be the cause, origin, or source of a great moral movement, of a profoundly moralising agency that calls forth repentance, and, almost in every case, invokes the name of Jesus Christ in imploring God's mercy?

III. But in answer to the third question, as to "What the particular Spirit is which presides at our

meetings," I reply in the words given us that it is the *Spirit of our communion*. If this remain incomprehensible to such of my readers as would have put the question, after all that has been said in the foregoing pages, I can only say I am sorry for them,—and that they must endeavour to believe without understanding, in view of the wonders performed and the blessings received by that thing, whatever it may be, which affirms that it is so. It they either cannot, or will not believe, because they cannot understand, there is nothing left for them but to pray God most fervently to open their intelligence,—particularly if they are desirous of being Christians beyond the bare assumption of the name.

Jesus Christ prayed the Father that His disciples and all those who should believe in Him through their teaching, should be *one*, not only among themselves;—but being *one* among themselves they should also be admitted as *one with Him and the Father* (see St. John xvii. 20-21). It is also stated in the same chapter that, although through their faith they were no longer *of* the world, He

did not pray that they should be withdrawn *from* the world; which is plainly affirming that, although we are distinct persons bodily in the world, we could, nevertheless, be *one* together and *one with Him and the Father*, notwithstanding that He and the Father were *not of* the world.

Now we know that no two or more living human bodies can be *fused* into one indistinct living mass, and our Saviour did not imply that it should be so with His true disciples; for He says: "As Thou hast sent me into the world, even so have I also sent them into the world" (John xvii. 18),* and since He came into the world as an individual and distinct man, and accomplished His earthly career in that condition to the very death of his material body on the cross, it cannot be supposed for an instant that He meant that His then present and future disciples should not be in the world as distinct beings with regard to *their* material bodies.

* All this remarkable Chapter should be deeply studied, but by bringing together the verses 11, 14, 15, 16, 18, 20 and 21, a wonderful light may be brought to an inquiring and intelligent mind with regard to the point I am now discussing.

In what, then, is to consist that *oneness* to which He refers? Since it is not in the body, it can but be in the Soul. But that Soul or intellectual being of the degenerate man is "*divided against itself*," and from that division proceed our faults, our vices, our sufferings, our weakness, and that ignorance in which the inferior of the two severed principles,—the mundane or temporal intellect, the outer man,—can no longer comprehend his inner, spiritual, and superior existence. The whole of the second chapter of St. Paul's first Epistle to the Corinthians throws a singular light upon these things, when once the mind begins to open to them; but the three last verses are most undeniably corroborative of what I have just said; and I consequently herein transcribe them; 14. "*But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are Spiritually discerned.* 15. *But he that is Spiritual judgeth all things, yet he himself is judged of no man.*" 16. "*For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*"

It is, therefore, manifest that the Souls of two or more persons can, during their life on earth, unite and form *one Soul*. Union is strength; and when that strength is constituted upon the conditions laid down by the Christian Doctrine, it becomes divine power, omnipotent in its principles, and without any limitation in its effects other than that imposed upon it at the time by the degree of the faith of its constituents.

In consequence of the present degeneration and helpless state of that Church of Redemption,—primitively established by Jesus' direct disciples, but divided at the present day into all sorts of sects, and totally absorbed in vain forms,—every new demonstration of invisible forces is termed, improperly, *supernatural* by a very great majority of those who witness them, and who, having sought for the cause of them in the erroneous philosophies of bygone ages, have adopted the fallacious creed, that these things are produced by the intervention of the Souls of the departed, *to the exclusion of all participation in them* by our own occult spiritual power.

How fatal must such a belief prove in obstructing

the development of the higher powers of the Soul! How opposed to our redemption on earth! How subversive of the very foundation of the Christian faith, which precludes the Mediatorship of aught but Christ between God and man, therefore doubly heretical. How contrary to the law of Moses, and how idolatrous on the part of those who, having been bred in the church of Christ, have the book of Light ever open to them, in which our Saviour says that "*God is Spirit*," and as such He must be adored, while St. Paul in Ephesians iv. 3-6, and 1 Corinthians xii., plainly declares that there is but one Lord, one God, one Spirit. I know that there are those who make use of the 10th verse of the latter chapter as a proof that there are many Spirits; since "*the discernment of Spirits*" is therein designated as one of the divine gifts; but in so doing, they demolish the doctrine in employing it against itself, and are consequently no longer Christians.

What then, it will probably be asked, is the meaning of "*the discerning of Spirits?*" . . . It is the gift by which we discern, among other

things, the faculties of the mind and the uses to which they may be applied. It is in virtue of that gift that the spiritual mode of education, which I have described in the foregoing pages of this little work, was developed in my family. The word Spirits, in this case, signifies the spiritual faculties of the Soul; the Soul being our Spirit, our intellectual being, its entirety consists in the union of our spiritual faculties, which in the vulgar parlance of those times, as is often the case in ours, were improperly called Spirits.

Do we not constantly say "*a spirit of harmony*" for a feeling of harmony? the "*spirit of painting, music, etc.*," for the genius or faculty of painting and music? Do you suppose for a moment that it is an individual, invisible, fluidical person of some other world that comes and takes possession of the organs of the artist, turning his soul, for the time, as it were, out of doors? or not rather one of the faculties or constituent parts of his own soul? I should indeed be sorry to think that aught but the very smallest minority of my readers should have fallen into so complete a state of mental degrada-

tion, as,—after all I have said,—to adopt the former in preference to the latter of these two hypotheses, for the lot reserved to man on this earth, instead of being,—as God has always told him through his prophets,—born to be the Lord of Creation.

I will now close these explanations by anticipating an objection, to which some of my readers will probably hold, and which has already been made to me by those who believe in the operation of the souls of the dead and other foreign spirits, in the spiritual phenomena of these and former times. It is this: How can the manifestations referred to, be the work of the communion of the souls of the living, when they come upon us spontaneously, very often in a most unexpected and disagreeable manner, and when none of us perform any act of prayer or communion to receive them?

What I have already said and, I trust, proved, is this: It is that principle which constitutes the man of the flesh in us,—our temporal *rationale* or temporal *raison d'être*,—which, in virtue of our right of "*free will*," makes us responsible for all our deeds,—in one word, *the lower principle*, which

has separated itself from the higher one,—the weaker from the stronger,—the “man of the world,” from “*the man of God.*” But I did not say that the weaker had *destroyed* the stronger, nor is it logical to suppose that to be the case. Now, while we, the self-separated, degenerate men, are daily and hourly, in our egotism, becoming more and more separated both within ourselves and one from another—and thus increasing in weakness towards our ultimate ruin,—*our inner spiritual man* (I say not *mēn*), our higher spiritual being, of which we are seldom if ever cognizant, is constantly endeavouring, as a member in the unity of the Universal Godhead, to make himself known to us, in order to recall us to him, and thus preserve the entirety of our souls as complete members of the spiritual body of CHRIST IN GOD.

It is thus that, at this time, when the resources of material science, in their all but miraculous nature and the astounding rapidity of their succession, seem to be drawing to a close, that the most wide-spread manifestations of an invisible power that have ever been heard of, are sent to this

globe of ours, to show us that there still exists an order of things far surpassing the sphere of our temporal reason, and capable of subverting all the theories which we, in the vanity of our material science, have laid down as the “*laws of nature.*”

Should we not consider these uncalled-for, spontaneous manifestations as forming, at least, a portion of those “signs of the times” which are immediately to precede the spiritual reign of Christ on earth, and which Jesus in His parable of the fig-tree (see Matthew xxiv. 32; Mark xiii. 28; and Luke xxi. 29 and 30) compares to the “*tender branches and first leaves*” by which we “*know that the summer is nigh at hand.*”

At the commencement of this Essay, I intended that it should be purely a narration,—and as simple a one as I could make,—of the particular manifestations we had received in my own family circle, and the useful purposes to which, up to the present day, we had been able to apply them. I had, with a view to brevity, intended to introduce no philosophical discussion whatever, and to give no farther theoretical explanations than might be

strictly requisite to make known the principles on which we acted, and the convictions we had adopted through the instruction we had received from the thing itself, with regard to its divine origin. But—“*l'homme propose et Dieu dispose.*” I have been carried on, by an irresistible influence, to offer to the intelligence of my readers these somewhat detailed arguments; but, instead of protracting them—as I might easily have done, to a far greater extent—I have experienced some difficulty in curtailing them into their present limited form. Such as they are, I trust, and fervently pray, that they may have the desired effect of persuading those persons under whose eyes they may fall, not only of the divine origin of the Spiritual manifestations of the times—but that they really are, the working of God’s merciful Providence to lead us into that higher order of things in which, if we receive them in the truly Christian sentiment, we may, through the means thereby afforded us, elevate and purify our minds and contribute largely to that regeneration of our fellow creatures, which tends both to secure for them and ourselves the

greatest blessings of the Almighty, during our earthly career, and life everlasting in Him through Jesus Christ hereafter.

EXTENSION OF THE HUMAN FACULTIES, FITTING
THE INITIATED TO RECEIVE MIRACULOUS
CURES AS A PERMANENT GIFT.

Before I entered into the explanation which I have just concluded, I had related some of the cures that were obtained at our meetings. It will be remembered that they were all, more or less, operated under the influence of the surprise first occasioned by the manifestations which had just been produced. That surprise is felt by our reason:—It is indeed, for the time, the vanquishing of that misleading reason of our fallen condition, which engenders doubt with regard to all such things as it cannot explain by those principal rules on which it is, itself, based. When that reason is confounded, and the aspirations of the mind are elevated, *faith* in the higher order of things takes the place of *doubt*, and faith is the first

and main condition towards the acquirement of spiritual power. If our ill-bred reason is only temporarily vanquished, our faith will not be a permanent one. Thence the far greater facility experienced in leading the youthful and simple-minded into the spiritual order of things, or "Kingdom of God," than in converting those whose minds are totally *formed* on the acquirement of material science and the ideas with which the ways of the world are exclusively paved. This is not new, for it is what our Saviour taught when He said: "*The Kingdom of Heaven is for those who are like unto little children;*" and in speaking of children: "*Theirs is the Kingdom of Heaven.*"

I do not preach against the acquirement of material science, and the culture of the mind; far from it; but I would warn my readers against the vanities of the pedant. The man or woman whose mind is well stored with the riches of the arts, the sciences, and literature, is—if the heart be simple—the better qualified to comprehend the depths and sublimities of the Spiritual light. It is indeed they, as I have already said, who have

received the greatest share of intellectual gifts, that are called upon to be the first partakers of that higher light, that they may employ their mental acquirements in propagating it the more effectually among those who look up to them: "*for unto whosoever much is given, of him shall be much required*" (see Luke xiv. 48). Nevertheless, they themselves will rarely, if ever, attain that *normal state of corporeal regeneration* into which the rising generation can, by a comparatively easy initiation, be brought, and in which the organs of the body will readily obey the dictates of the "inner-man."

This brings me back to other permanent advantages which we have obtained in my family, besides those of the new mode of education which I have described as one of the results of the spiritual initiation. Among these is the attainment of that *normal state* of the improved faculties of mind and body, in which the initiated can, at any time, be miraculously and instantaneously cured of all their ailings, without the use of any material remedy or any preparation or preliminary whatsoever, beyond a few seconds of mental concentration and confidence in the name

of Christ, in conjunction (or communion) with any one or more of their brethren in the true faith.

The difference which exists between this normal state and that in which most of the cures I have described were effected, is that, instead of the misleading reason being vanquished, for the time, to permit the mind, during its temporary elevation, to operate upon the organs of the body—the improved state of those organs admit of their immediate obedience to the dictates of the sane reason of an acquiescent mind, furnishing its proper contingent in the operations of the “*inner man*.”

The means pointed out to us by our “*Spirit of communion*,” through which this preparation of the material organs is effected, are those I have described in the “*initiation*” preliminary to the spiritual mode of education. Among them the combination of the faculties required at the grades Nos. 4, 5, 6, 8, and 10, see pages 20 to 27 was that of the infliction and alleviation of pain in the normal waking state of the patient, after having obtained the same results in the different magnetic conditions; and lastly, the faculty of converting the temporal relief of all ailings into permanent cure.

Without entering further into the details of the "*initiation*," which, under the constant guidance of our "*Soul of Communion*," varied according to circumstances, suffice it to say that, in a very short period of time, my three daughters acquired that extension of the human faculties, mental and corporeal, and that degree of spiritual faith, by which they are, and have been, for several years past, qualified to be cured of all ailments in a space of time seldom surpassing six or eight seconds. It is of the very rarest occurrence that the cures are not as permanent as they are rapid in their effects. In such cases, which I am happy to say we seldom meet with, the cause of our failure is invariably attributed by our "*Soul of Communion*," to a temporary ascendancy of the mundane principle over the spiritual life in the patient, and declared to be the sign of a moral self-condemnation and reproach.

FACTS RELATIVE TO THE FOREGOING.

In the year 1857 the scarlet fever and scarletina were creating great devastation where we were

then living (in France). One day my eldest daughter was suddenly visited with all the symptoms in a very violent manner. At the end of *eight seconds* of concentration and communion together with myself and some members of the family, the headache, fever, and every other unpleasant feeling had totally vanished. Our "Soul of Communion" (or oracle, as it would have been called in former times), having been consulted as to the actual state of the patient, assured us that she was at the time quite cured; but that in order to confirm the result, strengthen her faith, and give an extra degree of health to all the organs of her body, she might be submitted to half-an-hour's magnetic sleep. This was effected in the space of three seconds after she had laid herself down, and at the expiration of the half-hour, to the very second of the appointed time, she woke up perfectly refreshed, in perfect health, and more sprightly even than usual.

Many other contagious maladies have, at various times, been instantaneously arrested in a similar manner, whenever any of the young people of our

family have been attacked by them ; and such has been the case with every one of them at *different times*.

I was, myself, about the time above alluded to, violently attacked with the "*varioloïde*," (a particular species of smallpox) which was very prevalent, and suffered much through all the phases of the disease, for, although I had then effected a great part of the "*initiation*" of my children, my own organs had not been brought to the same state of obedience as theirs, nor could it be expected that such should be the case at my age.

During my illness, my children were, each in their turn, attacked. Not only did the first symptoms show themselves, but they were, from the very beginning, accompanied with just enough of the pimples to leave no doubt regarding the nature of their indisposition. Instead of keeping away from me, they, on the contrary, came to my bedside to be cured, which was done in three cases out of four, instantaneously. The fourth attack, that of my niece, occasioned her a little uncomfortable feeling, but nothing beyond, and

during a couple of days only; she however, had not been submitted to the regular system of "*initiation*" which my daughters were going through. A remarkable fact, worth pointing out, is this: two of the instantaneous cures were performed, at the very climax of my illness: the moments of lucidity in which I was free from delirium, being chosen to perform our acts of communion. So you see, my readers, that the sick can assist in curing the sick; but it is a spiritual cure. In the same way may those who are blind in the material sight, perform their part in the service of Christ, by enlightening those who are blind in the spirit, as also in co-operating in the acts of communion by which others may be cured of their loss of material sight.

That part of the promise made by our Saviour in behalf of believers, which says that if they take poison "*it shall not hurt them,*" has been also accomplished towards us.

One morning, my second daughter, having risen very early and feeling hungry, went to

the larder and helped herself from the remains of a dish of cold "haricots" (white French kidney beans). From the darkness of the place at that early hour, she did not see what she was eating; but on emerging to the light, found that the part of the spoon which had not been into her mouth, was "*one mass of haricots impregnated with verdigris,*" for it was a worn-out metal spoon, which had once been silvered, and which had been standing in the beans from an early hour on the preceding day. The lower part of the spoon, where she had eaten from, bore the marks of her teeth in the verdigris, deeper than the thickness of a shilling; while what had been carried off above that surface must have been even thicker with the poison. On this point there could be no doubt from the state of the spoon, at the part which had not been touched by the mouth. The circumstance was told first by her younger sister to mamma, and immediately a grand rush was made into my room. I leave my reader to imagine my surprise and perplexity, on being suddenly awoke out of my sleep with

all the family round me, a green spoon held before my eyes, and my ears astounded with a confusion of explanations and exclamations, mixed with propositions to administer "hot water to make the child vomit," to send to the chemist's for an emetic and antidotes, and to run for a doctor and tell him to come *immediately*, together with repeated recommendations for the use of milk, white of eggs, and what not. When I began to see a little clearer into the state of the affair, I desired all parties to be silent, and having obtained that result—not without a somewhat peremptory utterance of parental authority—all were made to sit down quietly, the planchette was had recourse to, and the question having been put as to what was to be done, the answer was that Marie had sufficient faith to fear no unpleasant results from the poison. An act of communion was performed during the time that the planchette, in a few words, invoked the aid of Christ; and there ended the matter, without the child experiencing the slightest inconvenience whatsoever from her extraordinary morning meal.

When any of my girls cut themselves or meet with any other accident, such as bruises, sprains, &c., not only is all pain immediately taken away, but indeed the healing is almost as rapid.

One day, one of them, in cutting a loaf of bread, gave herself a deep gash across the left hand, an inch long. The blood was flowing very copiously and had quite wetted a towel, which she had wrapped round it, through and through many folds, by the time she came to me, though she lost no time, however, in so doing. The towel was taken off, and I held the lips of the wound together, while those present joined us, during eight or ten seconds, in communion, the name of Jesus Christ having been invoked. The blood ceased to flow, and the wound was closed. Not more than four hours afterwards, some friends having come to pass the evening with us, she played several long pieces on the pianoforte, and had totally forgotten that she had cut herself in the day. Nevertheless, the wound was sufficiently severe to leave a scar still very plainly to be seen,

although it is now somewhere about seven years since the accident occurred.

On another occasion since that, one of her sisters cut the top of her thumb from one side to the other, down to the very bone, and was cured in the same manner, as completely and as instantaneously.

I have mentioned these two cases in particular to give my reader a notion of the efficacy of the cures; but, indeed, it is almost of daily occurrence with us, either for one thing or the other—a cut, a bruise, and the blistering of an arm from the effects of a poisonous plant, having, the very day on which I write this narration, been cured, each in the space of eight seconds. A few days back, it was a hand and wrist which had been pretty smartly scalded with boiling water.

Tooth-aches and caries are as effectually stopped, even to the destroying of the nerve in order to obviate any recurrence of the pain from extraneous causes.

On one occasion, when the request was made that the nerve should be destroyed, the most complete insensibility immediately succeeded; but we

were told, that as the tooth was only slightly attacked, if it were stopped within a few days, in order to keep the air and moisture from it, it would be preserved; but that, if that were not done, in ten days it would begin to fall to pieces. It was *not* done, and on the tenth day, a large portion of the tooth fell off, and, in a very few days more, nothing but the bare root was left, which, however, was very easily extracted without occasioning the least pain.

HEAT AND COLD.

Among many other beneficial results obtained from the faculty of creating or suppressing the sensations of the body is that of obviating the inconveniences of climate. At any time when my children suffer from cold feet, not only can they be immediately warmed, but even by the will being expressed, they can be made unpleasantly hot. In the same manner, when suffering from oppressive heat, they are made to feel refreshingly cool, and are thus enabled to proceed in many occupations which, at the time, are intolerable to others.

FATIGUE.

When they feel fatigued from over exertion, long walks, or any other cause, they can be, and constantly are, as completely restored to a perfect state of rest as if they had passed a good night's repose in sleep, and indeed the effect spiritually produced is still more perfect, inasmuch as that every degree of stiffness disappears together with the sensations of fatigue.

HUNGER AND THIRST.

It has very often occurred, sometimes for a particular motive, at others from involuntary causes, that the ordinary meals had to be considerably protracted or totally suppressed. In such cases, the smallest piece of bread is divided equally among the members of the family,—each piece sometimes not exceeding the size of a walnut; these, distributed and eaten during an act of communion, or pious concentration of faith and inward prayer,—have caused the partakers of them to lose every sensation of hunger, and to feel as if they

had enjoyed what is erroneously termed a "*heartly meal*."

THE SPIRITUAL POWER OF MAN IN MODIFYING
THE NATURE OF WATER, VEGETATION, &c.

Not only is thirst assuaged in a similar manner, but pure water is made to take the taste and all the real qualities of any other beverage requisite at the time. It might be supposed that this is simply the result of the suggestion of the will—or the power of imagination acting upon the organs of the body. However much this may be the case, we have every reason to believe that there is a real effect produced by the power of faith and communion on the very nature of the water, inasmuch as that, when the intention of modifying its qualities, for any particular purpose, is expressed in performing the operation—in a word (to give the operation a name), when it is *magnetised* in this way—it will constantly remain perfectly pure and limpid for a very long while; for example: a large decanter having, at one time, been given to a friend, for medical purposes, it lasted him a whole

month, taking a wine glass out of it every day. The last wine glass, at the end of the month, was as pure as the first; nor was there any sign of corruption or deposit whatsoever to be found in the decanter at any period of the time. If several persons concurring in the operation, form a chain in close contact with the bottle, an extraordinary effect of vital action manifests itself in it. It has constantly occurred that as many as eight or nine persons have been thus forcibly pushed and dragged in every direction about the room, in spite of their combined resistance.

This power to excite or create an abnormal vitality in that order of things, which is, perhaps incorrectly, called inert matter, is no less possessed by man with regard to the vegetable reign, as was plainly announced by our Saviour to His disciples when, by His anathema He withered the fig-tree (*see* Matthew xxi. 19-21, Mark xi. 13, 14, 20, 21, 22 and 23).

A friend of my family, Madame d'Ep—ois, residing in Paris, was instructed in the Doctrine of the Spiritual Phenomenon of the day at our meet-

ings, and became very soon efficient in obtaining some of the faculties developed among us. To try her strength upon plants, she first began by sowing in a wooden box full of earth some mignonette seed, and having divided it by a piece of plank into two equal parts, applied herself to obtain an augmentation of vitality in favour of one of the halves, and to that purpose concentrated herself daily over the box, for a few minutes, in faith and prayer. The favoured side of the box was luxuriant with a full growth of mignonette beginning to flower, when on the opposite half the seeds were only just showing the first signs of vegetation.

At another time, her spiritual power was brought to bear upon a branch of lilac, independent of the rest of the tree. This branch was adjacent to her bedroom window. The tree had already produced its usual show of lilacs; autumn was far advanced, and all but the favoured branch followed its usual course. After Madame d'Ep—ois had singled it out, it soon began to show signs of a fresh spring growth, and in about two or three weeks presented her with two splendid bunches of flowers;

she brought one of them to us, and we had it in safe keeping till it crumbled to dust. This occurred the autumn of the year 1858.

LOST OBJECTS DISCOVERED.

This same lady had a favourite linnet, which was so tame that she used in fine weather to let it loose, to go about the garden during the daytime. One evening it began to grow dusk before the bird had yet returned to its cage, and Madame d'Ep—ois was in active and anxious research when, making use of a light stick to separate the branches of the shrubs, she felt her hand drawn with considerable force, as though another person were endeavouring to take the stick she held from her. She felt inwardly prompted to follow the movement, and to her satisfaction soon after perceived that the stick was pointing to the bird, and all but in direct contact with it, but in a different direction to the one in which she had been looking for it. After that she adopted the habit of taking a stick whenever she wanted to find any other lost object, and proved it to be by

far the most efficient mode of discovery, and when at times she endeavours, from any suggestion either of her own or of another person, to vary the direction indicated by the stick, she very often feels herself drawn by main force, as though it were by the stick, to the right point of discovery.

It will be easily understood from what I have just before said, that with Madame d'Ep—ois this mode of discovery was a spontaneous gift conferred upon her; but it was not altogether uncalled for on her part, for it was in reality nothing more or less than the result of her faith in the light she had received; and of the constant fervour with which she on all occasions prayed to be endowed with spiritual means to accomplish whatever she undertook.

My own children possess the faculty of finding lost objects; but with them the "*modus operandi*" differs:—they see the object in the place it occupies, by that direct clairvoyance, which is the result of the "*initiation*" which I have described. I could mention a multitude of circumstances in which we have found mislaid or strayed things.

One day it was a piece of fancy work dropped between two large stones, over which my two youngest girls had climbed to avoid passing in the middle of the road, the side path being obstructed by a building that was under construction. The work was discovered, by being seen in the magnetic sleep, in the place where it had dropped, although at the time they were far from the spot.

At another time, it was a gold pencil-case belonging to one of them, which had been detached from its chain while they were out shopping, and which was not missed until their return home. Being desired to see it by direct clairvoyance in their normal waking state, they saw it near the baker's counter, trodden under foot by a customer who had gone there after them. They returned to the shop immediately, and there found the pencil-case in its crushed state, on the very spot where they had both seen it from our house, at a distance of three-quarters of a mile.

We also constantly retrieve what has been lost by means of the planchette-writing; but it all belongs to the same order of things. In their

daily exercises, my children were made to see underground in various places, and give the precise distance from the surface as well as the spot where the things they see may be discovered; as also the height and depth, from the ground, of all sorts of objects, such as houses, windows, trees, wells, &c.

PREDICTIONS.

The day and hour on which we are to receive the visit of certain friends is often foretold with the greatest accuracy. In like manner the thoughts and dispositions of persons are often described to us. This may be considered a phasis of the "*discerning of spirits*," to which I have already alluded in preceding pages. Nor have we been wanting of predictions concerning political events; which have almost invariably proved correct, although announced several years before their occurrence. They have often been, at the time, so contradictory to the opinions of the world; so completely at variance with the most rational deductions of things existing, and against every degree of probability, as to appear perfectly absurd.

ADVICE AND WARNINGS.

Now that I have said all that I mean to say for the present, one step of my duty towards God and my neighbour is nearly performed. I have to say, however, a very great deal more—with regard to the spiritual manifestations which we have received, both spontaneously and in answer to our wish of obtaining them; as also with regard to the great principle which distributes them on our earth; and those *useful applications* of them by which so perfect an *extension of the human faculties* can be acquired as eventually to lead to the complete regeneration and redemption of mankind. But to accomplish this first *public* act of my life in the service of Christ Jesus, our Saviour, our “*first born brother*,” and “co-inheritor” of the Godhead of Man on earth, I have one or two more words to add for those who, in consequence of what I have herein exposed, may wish to become partakers of, or co-operators in this apparently new order of things.

In the first place, if you would succeed, you must begin by arming yourself against every idea

of your own, as also the absurd theories and suggestions of others, which may tend towards making you believe that there is any peculiarity in my nature or that of my children, by which we are exceptionally qualified for the attainment of the gifts we have received. I do not mean to say that I have done nothing towards our partial success; I know my merit, and do not think that I am claiming any undue superiority over my fellow-creatures by being conscious of it; but, in so doing, I most positively maintain that all can show as much if they choose. It makes no difference to what class of society you belong, what may be your mental acquirements or not, prince or pauper, you can do in the main what I have done. The secret is this; having received the FAITH, you must adopt the most determined WILL to persevere in that path of "*new life in the Spirit*," in spite of all the opposition you will meet with in the world; you must not allow yourself to be disheartened, if at times you feel that the spirit of Mammon occasionally returns to your heart; or if, as it will often occur, you fail in your

endeavours, either from your own weakness or the fault of others. I have had to arm myself with the most undaunted determination, and I trust it will prove undaunted to the end, to remain steadfast to that order of things of which it has pleased God to show me the Light and Strength, that I should therein employ all my energies and such faculties as it may have pleased Him to endow me with, in His service; with the view not only to accomplish my own redemption, but towards furthering that of my fellow-creatures. You indeed will have to bear in mind these impressive words of our Saviour, "*No man having put his hand to the plough, and looking back, is fit for the Kingdom of God*" (St. Luke ix. 62).

If your intentions are pure, there is no doubt but that you *can* overcome the world-principle in yourself, as I still hope to do, notwithstanding the temptations to which we are exposed, and the weakness we may, at times, give proofs of, under their assaults. But that is not all;—to the end you will have to sustain the molestations of the world's corruption on the part of others. When

they proceed from strangers or mere acquaintances, the shafts are easily warded off, provided you can make up your mind to prefer "*the glory which cometh of God to that which cometh of men*" by pursuing your spiritual mission with modesty, fervour and firm perseverance: turning a deaf ear to easy aspersions of "fraud" and "falsehood," "swindling" and "blasphemy," from your unjust accusers; pitying, not heeding, the presumptuous ignorance of the self-sufficient in material science, and of their superficial acolytes and adulators; and praying God to enlighten the darkness and purify all the hearts of the pompous and worldly Pharisees of that degenerate church, which refuses the power of performing real miracles to all true-believers, while it is, itself, reduced to the practice of artificial ones; or of that other one which vainly declares, in view of its own impotency, that "*the age of miracles has long gone by.*"

But if you are the father of a family, and are resolved upon entering into the new life of faith, and initiating your children in the same, as it is your duty to do,—not alone for your own and

their good, but for the subsequent good of mankind,—you should be prepared to combat resolutely and *at all costs* whatever antagonistical influence or resistance you may meet with; and I hesitate not in announcing to you beforehand,—from my own painful experience,—that if you have relations and family connexions who do not join you in your spiritual pursuits frankly, openly, and without any reserve or consideration for the world's opinion whatsoever,—who do not give you the most undeniable proofs that they are as fervent as *you* ought to be in order to succeed, and as resolute as yourself in abandoning the corrupt ways and dictates of the world for the path laid down for you by Jesus Christ, and by His disciples and first apostles,—in that case, I repeat, your task will be not only a difficult one, but will cause you many a heart-rending pang; unless indeed you possess sufficient strength of mind and paternal authority to keep your children, at least for a time, from holding any communication, direct *or indirect*, with all such antagonistic or lukewarm relations and connexions. If you cannot muster up

sufficient moral courage to follow my advice from the beginning, it were all but useless your attempting to acquire for yourself and 'children that degree of initiation into the spiritual order of things, in which its *real fruits* are to be gathered.

I am well aware that there are many who will say that my advice should not be followed, that it is not only immoral and unnatural to separate the affections of your children from their relations, but that is not the way to make friends and convince disbelievers. Before you adopt such an opinion, permit me to add, that I am not hereby persuading you to follow *my example*; but to profit by my experience, that you may avoid the care I have undergone and the difficulties I have had to overcome. What I tell you is in accordance with the warnings given to you by our Saviour concerning these very times: for the present revival of Spiritual manifestations, more wide-spread and of a more astounding nature than any that have been known in the history of our globe, prove these times to belong to that predicted period which was immediately to precede the Spiritual reign of Christ on

earth. Therefore, before you join in condemning my counsel, if you call yourself a Christian, open your Gospel and read the warnings of the Saviour in the following passages; viz., St. Matthew xxiv. 9 and 10; St. Mark xiii. 12 and 13; St. Luke xii. 49—53; xviii. 29; and xxi. 16, 17, and 19. After that, remember that “*you cannot serve God and Mammon.*”

If you begin by taking the precautions which I point out, you will not only avoid much pain and sorrow in your spiritual career, but you will soon become possessed of the means of discovering the real causes of any suspension of power that may make itself felt, as also of those constant fluctuations thereof, which are adherent to the weakness of our degenerate state.

Above all things, beware of treachery, for the greatest of all evils you have to fear will assuredly proceed from those who do not openly oppose your views, but who, while they pretend to enter into your ideas, and as a proof of such, will bring others to listen to your teachings and witness your manifestations, will, all the time, be pursuing their

own worldly views, by working on the sympathies of the young members of your spiritual communion; and while they know that your whole strength and happiness and the very life of your spiritual family depend upon its members being united, will never relinquish their design of detaching them from you, heart and body, in order to appropriate them to their long-laid plans of corrupt worldly speculation. Do not think that other branches of the family consider your children, whether they be yours, or those whom you have bred and cherished, as your own. In many family connexions, there are those speculating, meddling persons who, from possessing the affections of your young people, from their own worldly views of things, will be the cause of their ultimate spiritual renunciation, and there are sometimes those self-important ignorant kinsmen, who, for their chance-begotten wealth, are absurdly elevated by the pusillanimous to the ludicrous dignity of "*the head of your family*;" the more so when they possess neither a head nor a heart of their own. Such, if you put them not down to their proper level at once, will take the lead in the conspiracy

against you, and no means will be spared to make the young and inexperienced mind discontented with the pursuits to which it is submitted, while pleasures and occupations of which you disapprove will be held out to it behind your back. If you have reason to be displeased with your children, they will be pitied. If they engage with pleasure and good will in their spiritual pursuits, they will be called upon, unknown to you, to apply their superior faculties to every trivial and improper use that can be imagined; questions will be brought to them from every side on subjects that can but degrade the mind by familiarising it with topics of the most vulgar order of fortune-telling, spying, and scandal.

Beware too, when you begin to perceive relaxation in the enthusiasm of your young probationers; and most particularly, if at the same time you encounter impediments in the family arrangements to the regularity of those hours of spiritual exercises which have been established; while everything can be made to give way, for whole days, weeks, months and more, if requisite,

to any trivial pleasure which you have not organised, and which is contrary to the high order of things had in view. In that case lose no time. These are signs which will most assuredly have their *fatal consequences*, if you overlook them, or fail in firmness of character. It is then needful that you should neither quit sight of, nor permit others to violate the principles laid down by Jesus Christ's first Apostles and Disciples, in order to instruct us how to proceed in our spiritual occupations, and which are very plainly defined in the following passages of the New Testament: viz., 1 Peter iii. 1-6; 1 Corinthians xiv. 32-35; 1 Corinthians xi. 3-18; Ephesians v. 22-24 and 33; 1 Timothy ii. 8-15, and principally in the verses 11 and 12.

Recollect that, in those times, there were no parochial churches, nor any of that religious machinery into which the present churches have *fallen*. A church in those primitive times, of the highest and purest—because it was the simplest—order of Christianity, was no other than a meeting, either between the members of a family presided over by the father, as is plainly indicated in the pas-

sages referred to—or a public assembly convoked by some one or more of the Apostles—many of whom were self-made—in order to instruct the world in the truth of Christ's Doctrine. Recollect also what is stated in the Acts of the Apostles, that, at these assemblies, “*spiritual manifestations*,” constantly occurred to confirm the words of their preachings, and to ratify the blessings of the Holy Spirit invoked by the elders on those who therein became believers. If you would progress, you must not fail in openly accusing before your assembly, however it may be composed, such persons whom you detect or suspect of double dealings. After that, you must needs be guided by circumstances as to the future communications that are to be permitted between such people and the regular members of your spiritual circle; but on no account should they or any other opposing or lukewarm member of the family, or any other antagonistic parties whatsoever, be permitted to assist at those acts of communion which are consecrated to the initiation and daily spiritual exercises of your young wards.

What I have just said must not dishearten those who are really desirous to partake of the inestimable advantages I have shown in the former part of this small work, as also to contribute their share of labour and resources, material as well as spiritual, towards establishing the system which I have not only announced, but I may hope, in a great measure explained,—as the principal, social, and practical science, whose springs are inexhaustible, and whose waters are indeed the true “*waters of Life*.” On the contrary, far from being disheartened, they should be encouraged ; because if I and my family have had to encounter *a part* of those vicissitudes of which I have spoken and of which I have witnessed the rest in other circles initiated by us ; if at times our strength has been diminished ; if the faith and fervour of some among us have been shaken in an hour of severe trial ; if it has been my lot to have the glowing charity of my heart turned into wrath and indignation many a time ; if I have received ingratitude, impertinent interference, false promises, sordid egotism, and even insult in return for devoted kindness, besides the

light, faith, and spiritual strength which we have imparted to certain people; if others who had received, from our spirit of communion, perfect health in lieu of the sufferings of incurable disease—have turned suddenly round to affront us merely because a worldly influence had insinuated itself between us and turned their hearts, which we had rejoiced with spiritual light and filled with hope; if among those who have contributed, in no small degree, to form that chain of spiritual strength by which such wonders have been performed, such blessings received and imparted, some have fallen off; if, after having, for years, resisted the deep-laid plans and incessant intrigues of worldly speculators, some have at last given way to fresh molestations adroitly brought to bear upon them, when, for the time, they were weighed down by distressing circumstances; if, then, such things as these can occur in a circle where the light of the spirit has shone—where power has been imparted—and where the “*spiritual manifestations*” of these and other times have not only been received, but indeed, arrested, domesticated, systematised, and, as it were, brought

into working order—what does it all prove, if not what I have said? Namely: that there is nothing in my nature nor in that of those who are about me, or that of those to whom we have imparted these gifts, which you do not yourself possess, friend reader, and by which you may not effect all that we have accomplished and are daily performing with more or less perfection, as we ourselves fulfil, with more or less fidelity, those conditions which are requisite for our success, and which I have not failed to point out to you.

There are many other dangers, obstacles, and contaminations to be avoided; but they are not of that species from which I have selected the preceding points, a selection made in order that you may not be deterred, by any misconceived idea with regard to the results which I have shown, that they require certain special qualifications, supposed to be the exclusive privileges of particular families or extraordinary individuals. It will be time to point out those other perils when I shall have met with those who will be ready to imitate me, heart and hand, in propagating, extending, and

usefully applying, for the good of all, those results which I have, myself, obtained on a small scale, within my family circle; as well as all such new "*applications of the modern spiritual manifestations*" as may lead to the further "*extension of the human faculties.*" This cannot fail to be the case when true Christians congregate together in large numbers for the purpose of uniting the whole strength of their Souls in order to obtain that one great object for which our Saviour toiled, suffered, and died: the promised regeneration of man on earth.

CONCLUSION AND APPEAL.

Those things, which, in my isolation, I have had to labour and struggle for, through unforeseen difficulties and unknown obstructions, you may obtain for yourselves and your neighbours, with but a small share of the efforts I have had to employ. Together and united, men might far surpass these points, and attain, indeed, still higher grades to which our thoughts, at present, would hardly dare to aspire.

Instead of having to conceive the idea, draw plans and lay foundation with materials you know not yet where to find—my readers will, from the very outset, have my experience to guide them, as also the foundation I have laid, and the materials I have excavated, wherewith to begin building their spiritual house. If, in material life, union is strength, it will be so still more with regard to the spiritual order of things. It is not only useful, but indeed indispensable, that the social principle be the very first and leading condition of any permanent or serious undertaking for the regeneration of mankind; for in it alone is there to be found that love, that charity, of which the man Jesus was the living type on earth, and which is the very soul of the great body of CHRIST—“the POWER, the GLORY, and the WISDOM of GOD.”

Were it necessary to produce still stronger and more practical proofs that the principle of association is that of spiritual power, they are to be found all through the life and actions of Jesus Christ and those of His true disciples. Did He not—immediately after He had received the

baptism of John, during which a “*physical manifestation*” was produced by Providence, indicative of His reception of the Holy Spirit, or divine attributes, in the form of a dove descending upon Him—did he not forthwith, and in order to lay the foundation of His career of miracles and demonstrations of the divine power of “*the reborn man*,” begin by calling around Him twelve men to whom He imparted in private, the truths and strength of His doctrine, by some, if not all of whom, He was constantly attended? Did not they, after His bodily departure from among them, consider that principle of association so essential to the fulfilment of the mission with which He had entrusted them, that their very first care was to complete the number He had chosen as that of the starting-point of their future operations, by the election of Matthias, to fill the place left vacant by the treason and subsequent destruction of Judas Iscariot, “*the Son of perdition*,” that type of treachery, perjury, virtue-selling infamy, and false kisses which you must not allow yourself to forget, in the glorious enterprise of association, that I

aspire to for our own, our neighbour's, and Christ's sake?

Was it not through that principle of association that the disciples, the apostles, and those whom they converted, received the in-pouring of the Holy Spirit, and laid the foundation of the future reign of Christ on earth? Let then, all those who call themselves Christians, to whatsoever sect they may belong, who really do *feel* that there is any truth in the gospel; who really do hold that Jesus Christ was neither the myth of a devised religion, nor an impostor,—as we believers in the “*modern spiritual manifestations*” are accused of being by the least charitable of our detractors; nor an imbecile visionary,—as the more indulgent of them kindly pity us for being,—put these things to proof. Let those examine for themselves who do not dare to think that He evinced a great defect of judgment, in supposing, and a still greater imprudence in taking upon Himself to predict that there would be a future day of regeneration for man on earth; and that that day would be preceded by times of great trouble for those who

should be opposed to the order of things he had established; “*men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken*” (St. Luke xxi. 62). Let all those meditate earnestly on what is written who, under the consternation of “*the things which are coming on the earth*” in the spiritual manifestations of the present times, are not so completely bereft of every feeling of veneration as to suppose that the Almighty is thereby merely amusing His majesty with us. Let all those express their belief who are disposed to believe that in these “*perplexing phenomena*,” as in all other extraordinary signs of invisible power, are to be discovered the ultimate proofs of a merciful Providence, and who, after what they have read in the foregoing narration and explanations, are not quite so void of every sentiment of morality and veracity themselves, as to suppose me capable of having, all throughout, composed a blasphemous fable for the sake of laughing at their credulity, or for the still worse purpose of turning it fraudulently to my own account. And if they are not wanting in the

intelligence requisite to understand, from what I have explained, that in “*the application of modern spiritual phenomena according to the doctrine of Christ,*” are to be found the means of regenerating mankind by the widest possible “*extension of the human faculties ;*” let them, I say, if their faith be not “*a dead faith,*” come forward and declare themselves openly in favour of the one side or the other on the great question of the day ; for Mammon or for God. For the former, by continuing in their so long-trodden path of self, materialism and stagnation ; or for God in the love of the neighbour, spiritualism, and social progress.

Let all those who are or wish to be for Christ, for His fellowship, and for regeneration through Him, begin forthwith, by devoting their minds seriously to what has been disclosed to them in these papers. There remains much to declare and communicate from and under the same authority, but the time for that will come when these things shall have been examined, digested, discussed, and received.

In the meantime let the willing hearts assemble.,

as much and as often as circumstances will permit, among such members of each family as do really believe, and also among small parties of intimate and truly congenial friends; in order to try to obtain those spiritual manifestations which may seem to them the most likely to lead towards any one or more of the useful applications herein pointed out. Let them always bear in mind the words and works of our Saviour. Let them principally strive and *pray* to obtain the gift of miraculous and instantaneous cures, as also that “extension of the latent human faculties, by the means which Providence has miraculously and mercifully shown us—for them as much as for ourselves—with a view towards fitting the organs of the youthful generation of our day to receive not only the faculty of alleviating pain, but also the most rapid and easy acquirement of temporal knowledge and divinely moral truths. They have in these pages a groundwork for their labours which I had not, and I not only expect and am content to be surpassed, but pray, indeed, that it may be so, and *I*, in turn, taught by many of *them*.

Above all, let such spiritual circles consider themselves, from the beginning, as members moving and toiling towards the formation, at an early future, of A GREAT SPIRITUAL ASSOCIATION OF PRACTICAL CHRISTIANITY, whose object shall be the continuation and completion of the work commenced by Jesus' first disciples and Apostles. Let them have ever in view, that by the endeavours of that spiritual Body, not only presided over and aided by, but, indeed, identified with the plenitude of Jesus Christ's love, power, and glory, the rising generations of this world shall receive at once their physical regeneration and moral redemption.

THE END.

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